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The Spiritual Rostrum.

The Saviours of Mankind.

A Lecture by

MRS. R. SHEPARD-LILLIE. Delivered in Republican Hall, New York City

(Reported for the Banner of Light by J. F. Snipes.)

The question as given is this: Why has mankind always thought a Saviour necessary? When we look at the history of mankind, as carefully as we may from the beginning to the present, we find underlying every result a reason. We might trace back the history, religjously speaking, of man to a time when he had no idea, no conception of the worship of a higher power, even far back in his experiences before he had a history. But tracing the line of that left us of religious history, w find that man has ever entertained this idea. Now let us in our minds go back to a solution of the inquiry before us.

We have previously given it as our idea that in man himself lay a reason for all his theories; that the reason he believed in a God of punishment was because he measured God by his own capacity or conceptions, as he must necessarily do, rather than by the real facts in the case; and for the same reason we believe that man has ever supposed it necessary to have a Saviour, a Mediator, a some-one to settle difficulties. We understand that this belief is not only personal, but national; that it belongs not only to individuals, but to tribes and nations; that in their history mankind have always found it necessary to settle difficult questions to have some person, adapted to the needs of the case, to go between the general

masses and the person offended.

We will suppose, for instance, it is a king, whose subjects have committed error upon error against him, until he drives them out and demands restitution, or says to them : "This affair must have a settlement." In other words, he brings a complaint against them; "My subjects have been doing such and such things that are by me forbidden." After a time, and after a certain degree of violence on their part. or breakage of commandments or laws, the people find that their king is angered, that they are to be put to death, or imprisoned, or otherwise punished, especially the leaders in the outbreak and rebellion, and they as a mass, or populace, hold a convention-we will call it this—and consider the matter, what they shall or may do to appease the wrath of the king. In matters of pride and necessity, as far as we may trace the history of anything, we find this has been man's experience.

To bring this matter down to family relations, we see that often, especially in the East. in very many families, there is a ruler, or head. We may say the father and the mother in their relations constitute a pair, or oneness; but in reality one of them is the direct ruler; controls not only the family circle, or the children, but also the other parent. We see a family where this autocrat, this ruler, this king, as it were, in a smaller domain, learns that one of his subjects, his children, commits a misdeed; and the child comes and says. "Mother. I wish you would go to the old gentleman and settle this matter for me"; or it in some way beseeches the favor of the father in the presence of the mother. Why? Because perhaps when she says to him, "Why not go, John, and settle this thing yourself?" he says, "The last time I undertook to do this, don't you remember what a fuss the old man made about it? I don't want to meet him again in such a way as that, and I just wish you would go to him and smooth matters over a little, and I will meet him afterward." The mediator between the | will of God unto man was the result. I am told child and the ruler is the mother. Perhaps it | again, by the history of the many saviours of is an elder sister who stands in the favor of the | mankind, that in the dewy cup of a flower, and pair, and through her the truant boy finds a

he knows he deserves it; he knows he has willfully disobeyed parental authority; he understands this; yet after all he seeks to get rid of the penalty; so he goes to the mother or the sister to mediate for him, and to save him from his justly merited punishment.

Don't you see how natural it is for men believing in a personal God-this God our maker, our ruler, the great family ruler or guardiando n't you see how natural it is for men to suppose, after having been taught that there is a disturbance in the family, and that there is an autocratic element ruling there, that they have angered this father of fury, and that we stand in a relationship of direct antagonism the one with the other? And how natural it is for poor, weak, frail mankind to seek to shirk this responsibility; and to try to get out of this unpleasant dilemma. This very feeling I believe to be the underground principle in humanity: the foundation, the real factor within man that has been the cause, the unpleasant cause of all

Now I understand when I take this position I shall offend more than one, and perhaps before another meeting I shall receive more than one anonymous letter criticising my position toward these saviours, as well as toward the fathers: I may receive more than one letter from some one too cowardly to sign his name, or to come out and let me know with whom I am dealing. [Applause.]

Understand, I may be applying this to a man with honorable intentions, who has not looked far enough down into his own soul to see the littleness of his act. Thus I say I assume a position that throws me open to criticism. And why? Because always when mankind has hugged an error to its heart, and held that error as a sacred truth, it is just as sacred to them as though it were a truth. I am told that when I strike a blow at a personal God Lwound the feelings of very many good, generous, noble persons, the very best among mankind. Very well; if I do so, the better for me and the better for them that I stand in the relationship of one who dares to speak the soul's honest and highest conviction, no matter where it strikes.

In speaking of this personality of God, I understand of course that there are those who differ with me, who believe in a personal God. There are those who stand in need of a personal God, and who believe that humanity stands in need of a mediator between this personal God in his anger and the subjects of his own creation. There are those who have misconceived God, or have had an unjust estimate of him. who have traced his personalities, or have circumscribed his power, which is limitless, eternal, omnipresent, else it cannot be infinite, and if it be all this which they have taught the ignorant, then it is the God of the universe and of nature. And as we know many persons are offended when we say we know nothing of this personal God, we wish to be understood at this very point, that of the personality of any being or individuality we can positively know nothing save by direct contact and knowledge. I may hear of you by different channels, and may receive evidence that seems to me to be indisputable: I may be told of you as a man of rare traits of character, or as a man of benevolent purposes, good and well-meaning; I have heard this of you, yet I know it not until I learn it for myself, until I understand you from an individual standpoint. We are taking as evidence of Divinity or Deity that which if offered as evidence in these latter days of the nineteenth century would not be received for a moment in a court of justice, not the evidence of our eyesight, but of sight through a glass darkly.

I may believe that such a land as China exists. Why? Because the evidence comes to me from that side, and from people who say they have visited it. I then say I believe it; I know it just as well as I can know anything from evidence supported by the testimony of another; but to say that I can positively testify that I "know" this, and can swear to this in a court of justice, I cannot, and this statement as evidence is worth nothing. I may believe that Moses on Sinai conversed with a somebody. I may believe that a power of intelligence anproached him: I may believe that written upon tables of stone were the very words that have come to us down the ages, yet I may question this, and question it reasonably. Why? Because in the first place I did not see Moses do this, and in the second place, because the talk was with Moses and not with me. [Applause.]

I may hold in my hand a Bible; I may read from its pages the story of Moses communing with God; I may read also that at a certain time God gave unto Moses a code of laws, but I tell you as an honest individual I do not know whether he ever did or not. I hold in my hand a Bitle which tells me that at one time a Saviour was born unto mankind; that he had a miraculous birth; it tells me that not by the power of man was his fatherhood, but by the power of God; it tells me that this power of God overshadowed a virgin woman; that after a period she brought forth her young. It tells me this. I am asked, do I believe it? It matters not whether I do or not; the question is, do I know this to be a fact, or a probable unnatural fact? And I say no; positively, I do not. Why? Because I have no personal knowledge of this

I am told, by what I consider just as good authority, that, a certain time, a ray of light came upon another woman, a girl in her virgin purity, and a miraculously-brought-forth instrument of divine power for revealing the law and that by the transmission of its odors, was

transaction.

cesses of the woods, in silent communings with the spirits of the Infinite, Zeaching heaventhis Holy of Holies came one a saviour unto

Do you see how beautiful the conception, how natural the idea, that man must have a saviour? that a somebody must be born, brought forth, commensurate with the need, commensurate with the relative antagonism? Beautiful, I say, the conception that man did need a saviour. Then I hold that he does need a saviour, else he never would have conceived the necessity of one. Away back in history we see that various modes of atonement were resorted to. Mankind thought it necessary to have these saviours or go-betweens between humanity and God, and I wonder not that oftentimes something more than mortal was ascribed to this conception-that it must be at least part God and part man that could do this business for mankind; hence these strange births, these peculiar presentations of thought, coming from the minds of the men of the period, men who were leaders of their time, assuming this position, working out this problem, and solving it for mankind after them.

It is almost impossible for us to say where this idea originated, but I question if it is but a carrying out of the same that existed centuries after centuries prior to the Christian institution or era. The Christ, the Jesus, the Saviour of that period, had not been brought forth until many saviours had been born and had died for the sins of mankind, at one time or another, at one place or another. Jesus of Nazareth was but one of a train. We know, by going back to Egyptian records, that Osiris stood in the same relation; we know, by the teachings and histories of the past as well as of the present, that there were saviours and proph-

ets many, mediators between God and humanity. Admit this to be a fact-and man's own organism is the undercurrent or cause of the effect-and I should say that as man first made his own estimate of God for the time, and handed it down to posterity, so has he made his estimate of the birth of the harm, and of the lives of the same, and handed these down to humanity; and millions have followed in the wake of all of these; millions have accepted each of these saviours: millions have built unto themselves symbols, images, or a something that would represent their idea, through which they have reached toward the eternities, or which they might worship: some a symbol of wood or stone, others the symbol of a cross; some in one manner, and others in another.

Then as we find this cause in man, underlying all this, and find these results here to-day, . What is the good of the fact? We ask: Is it not best, and is it not wise, that these theories have been pronounced? Is not the world better for these things, that these doctrines have been taught? Now I shall answer this point just as I should on the God question: We don't know. We positively cannot assume to know where there is naught to give us evidence. But one says, the Christian religion has certainly been elevating in its teachings, and it is for that reason that Christians say, "Don't you see that wherever we have Christianity, wherever it has been accepted as the leading religion, man is more progressive," etc., all which you have heard. Can we reasonably draw this deduction? I answer. Not for me. And why? Simply because we see that there is naturally in mankind an element of progression, of growth, and because we do not know what might have been without this form of religion. I cannot positively say but what the world might have been threefold superior to what we find it to-day without these doctrines as a drawback.

As reasoners we must bring up these points: we must say we do not know what it would have been otherwise. We cannot see the state of progression which mankind might have otherwise attained with the same surroundings, and with a more liberal religion. We do know this. that as fast as progression, that as fast as the unfoldments of science have announced anything conducting to other principles, and to other visions and revelations, theologians have fought them inch by inch. We know that Galileo was obliged to retract; we know many a man has been beheaded for daring to speak even of scientific truths that in their interpretation, or in their assumption, came out directly in opposition to what was named "revealed religion," or the revelation of God. We know of the book in which is inscribed, or said to be inscribed, a revelation which, were we to take it as scientific authority to-day, would compel us to believe that the earth is flat, and instead of navigating it, and going around it in a circle, starting at the east and coming back at the west, we should expect before encircling it to find a jumping-off place somewhere, and we might perhaps have a glimpse of one of those four pillars that support this wonderful struc-

ture. [Laughter.] With the Bible taken in its literal interpretation, and its so-called divine revelation, as we have stated, contrary ideas advanced by thinkers have ever and persistently been fought, held back, and fought again. Men have built theories, and suffered and died, and the track all along the way is marked with the blood of men's bodies who dared to speak the truth. [Applause.] And the policy of to-day is none the less relentless though less powerful. It is just as natural for men to assume a position for the period, and to fight any on-comers, as it was for the old Roman Church of the past to assume its position and to fight the on comers or reformers of that period. It is just as natural as that the Lutherans

gel overshadowed another; that in the re- | Calvinists with theirs; and how can we expect | of removing the old house, should go to work to avoid the conflict of this period? Men who have dared to come out and express ideas skepward, an angel overshadowed her, and out of tical or heretical have been met by other men just as unrelenting as though they had been the Popes of the old Roman Church itself, and held the same power; and the burning fagots were placed beneath a Servetus with just as merciless a hand and spirit as was shown in the crucifixion of the man of Nazareth himself.

We have spoken of the birth of the saviours, and I might be expected to say of Jesus of Nazareth that he was superior to all other men of worlds have been built, destroyed and rebuilt, and all forms of life now upon the earth are new forms. One hundred and fifty years ago perhaps not a human being was upon the earth that is here to-day. Wise men have lived in this generation, wise sayings have been given by them, grand truths have been well illustrated, grand principles lived out; saviours have they been to mankind. When we realize this, we realize also that we have not all the history of all the earth. And in upsetting the geology of Genesis we turn over in the same dish the whole dogma of Biblical infallibility, and though we might previously have believed that our earth had stood but six thousand years, yet scientists or geologists tell us that sixty thou- to pull it down. [Applause.] We want to subsand, or many hundreds of thousands, or even millions of years, do not suffice to cover the world's age. Periods of inundation, of great changes, have come over it. There are evithere are evidences to us in the caves where we find to day the works of past generations. there are evidences to us in our own southern climes, in our own northern prairie lands, that men have lived, have tilled the ground, have perished, and have left no particular history behind them, save that which the rocks have recorded, save that which the inner recesses of the bosom of Mother Earth have unfolded to this generation, and will unfold to future generations, evidences that perhaps they understood scientific principles in advance of us; that they tilled the soil, that they left behind them relics and gems which we will yet find, the earth? I am not ready to say it. Why? soon bring it out. [Laughter and applause.] Because I do n't know this to be a fact: people that talked and lived upon it being

ter in Christ. I gather up the history of Conwhose history has reached us, and to many an unfortunate one who has uttered divine truth, but who has never been handed down to pos-Mahomet, and many Buddhas have ruled, and workers, so Jesus has been placed on the high pedestal he has since attained through the life, through the energies, the perseverance and the earnestness of a St. Paul, an enthusiastic adlargely due to the point of the sword of a Constantine, creating by his might that power by which he swayed the people of his time.

And, to a great extent, this propagation is the reason that two-thirds of you, perhaps, at some time, were members of different Orthodox churches. What really made you such? Was it because you admired particularly the life and teachings of Christ? Was it because will say: No. But what was it? It was the principle of fear within yourself of punishment to come, and in reality it was a selfish desire to avert that punishment that made you what you were. [Applause.]

I remember a period in my history when, as a Methodist exhorter, who at that time fed the standard of measurement, I believe in the Lord flocks, but who to-day sees things from a different standpoint, it was 'my principle, my mode of action, to touch the sympathies through the in me, the works that I do shall ye do also," love of Christ for humanity, but not so much as through his power to save. Jesus can save | Spiritualists of to-day are coming nearer to this you, and even to the uttermost, no matter work than any other people; they are coming what sin you have committed, no matter how nearer to living according to Christ's principles long you have put off this hour. Wait until the eleventh hour, and your pay will be just as ly, if they don't give away everything-but good! Well, then, that is just the man for me! the person we are looking for and wanting in our hearts-one who will let us go on in our . It is said he raised the dead. Did he? I evil-doing, and save us at last. Do you know that I differ with some who say that the teach- Because in every age since his time men have ings of Christianity entirely tend to morality?

tearing down?" and am told that on a previous occasion my utterances were entirely icono- days; and it needed no half-God and half-man clastic. Very good. Did you ever dwell in an old house until it was in ruins about you, until von found it was no longer of use to you-that is, that there were modern improvements and Because we see corresponding things to-day. a better house that you might build? Now mediator, a saviour. He merits punishment; | brought forth another. I am told that an an- should dispute with their opponents, or the what would you think of a man who, instead It is said that he turned pure cold water into

and place side by side with it his new mansion, and should say: "It does n't look well for me to tear down the old house, it has so many sacred memories about it: I remember my mother who met me there." He might bring the tears to our eyes, but, after admitting the whole of this to be a fact, we should have to admit ourselves to be very foolish indeed if we were to construct our new house and home without touching the old one, as we know it would spoil the beauty, the symmetry, the harmony of the new structure to allow the old one the earth; I might be expected to say that no to remain. And what would you do as an man upon the earth left such a record as he has economist in this matter? You would say left, of teachings good and pure. Cycles of every time the teamster came up with a load time have rolled on, nations have perished, of bricks, or a load of sand, or a load of boards, or a load of shingles, "Carry away a load of this old rubbish!" And in striking with the hammer of truth at this ruinous pile, every single time that we bring in a load of truth let

us carry out a load of error. [Applause.] I am further told, "If you have the truth it will at last prevail, and not by striking at error will you destroy it. But it will naturally crumble down." Very well; how would you like to live in that old structure until air, temperature, natural changes should crumble the old thing to the dust? We might say, this old theological pile has in it the very essence of destruction. But even if this be a fact we are not going to wait for it to rot down. We are bound stitute in place of this our grand and beautiful philosophy, and we want all the room we can get; room for human hearts and human minds. And just so long as the old house stands, so long dences away down in the rocks beneath us, as the bricks of error exist, so long have we to keep pulling away at them until the whole human structure shines out in the beautiful adornment of external truth.

This is simply the reason we seem to say harsh, cruel, unkind and unjust things; it is because men do not understand that a true physician would probe to the depths of the wound that the cure may be the sooner effected. And though you might say, "Don't you know you are cutting me to the quick, and you are almost killing me?" that is just what we want to do: the instrument will touch bottom in this matter and make you well at last; and though we may make theological believers tremand are finding to-day, speaking of a high state | ble a little, grow mad a little, it will do them good of cultivation, of civilization, showing that the in the ultimate, for if it does nothing else it will printing-press, which we have so loudly pro- set them to thinking. It will leaven the whole claimed as one of our modern improvements, lump of their individuality; and though it may was among the ancient relies in far-away foam like a beer-cask or a wine-keg, throwing China's shore and in other realms. But are we up its effervescence, bubbling up, and they do to say that a man living eighteen hundred not even like the bubbling, let it bubble; there years ago was the best man that ever walked is better wine at the bottom. This process will

Then, as I come again to saw mankind in general, and have not the his-saviours of mankind, you ask, Do you believe tory of the whole earth and its products, and that Jesus more than any other was a saviour of all the nations that walked upon it; all the given unto man? Well, in a degree, possibly; but in the common acceptation of the term, I should say-a mistaken idea. Let us look for a But we have the record of a beautiful charact moment at the teaching, the lesson, and see how much practical utility we can really make fucius, and I find there the same Christ-like of it. I want twenty thousand dollars to-morcharacter, similar in many respects; and I row morning; where is the Christian in this might go down to those other fortunate beings audience who will come forth and respond? "For to him that asketh it shall be given; and of him that would borrow of thee turn thou not away." "And if a man ask thee for thy coat, terity, and we shall see that as a Confucius, a give him thy cloak also." Don't you dare to let a thief run off with your coat, without you as prominent men have perished, men who by follow him with your might and make him take the power and force within them, as well as by your cloak also. [Laughter.] "Take no thought the power of the lives they led, have been for- | for the morrow, what ye shall eat, or what ye tunate enough to have been what we term able shall drink, or wherewithal ye shall be clothed." To follow this out I should demand that every bank be thrown open before to-morrow morning-every Christian bank-and let the poor have the benefit of it. I believe that Sister mirer of his teachings; and I believe it is also Crans would not have more than half a dozen beggars a day to feed out of the fullness of her generous soul, if this Christ-principle taught in the book were lived out to the letter.

"But," says some one, "those words have a spiritual meaning." Very well; find out what it is: I never could. Another says, "Do you mean to teach that those words do not convey grand and beautiful thoughts?" No, I mean to say nothing of the kind; I mean simply to say by the chords of love for his superior life and they have been greatly exaggerated, and that being that he drew you to him? Honestly as we stand to-day as reasonable thinkers, the looking within the recesses of your soul, you teachings they embody are impracticable, in the extreme sense of the term, and in this sense I say that such teachings have been a failure; that instead of there being millions of Christians on the earth to-day, in reality there are none, not one. [Applause.] There is not one who is capable of saying, according to this Jesus Christ. Why? Simply because they do not live up to this belief. "Whosoever believeth and according to this promise the despised and teachings-not the literal teachings exactmore according to the phenomena, less in agree-[Laughter.] Just the man for humanity! Just | ment with what he said, and more with what he did as a great medium.

don't know. Did he? I don't believe it. Why? fallen into trances, having all the rigidness and I am asked: "Why not build up, instead of appearances of death, not only for four days, as Lazarus did, but for eighteen, twenty, or more to lift them up; for by the laws of nature and of restoration they at last conquered. It is said he healed the sick. Do we believe it? Yes. Why? showing us that the old law abideth forever.

broadcast all over the land trying to stay the demon of Intemperance, and yet wine bibling all. to an extent when on Sanday, according to Christian believers and their custom, we commune and take a sip of wine, touching the fatal draught which in many instances our sons, our fathers, our brothers, cannot withstand? With these facts we may say, as a principle, as a structure, in its foundations it is shaky at best. Why are you working in the temperance cause, any of you? "Ask, and ye shall receive." "Whatsoever ye ask in faith, believing, ye shall receive." More than this, "The works that I do, shall ye do also," even to the easting out of devils. Go too, oh, Christian brothers, and east out this devil of Intemperance from New York City alone, and you will have done a good work and a better one than all the clubs, better than all the temperance workers have done.

The fact is, men are born wrong. They are born with perverted appetites, and we must work to undermine and overcome these condishowing men the evil done to their own being, unfoldment, and how they are retarding the by little has he unfolded and reformed. Ever believe that out of this condition of want of shall yet be in the grand hereafter; that by can apply it with more sense and less pain. this growth, and only by this slow attainment, has he ever reached grand and glorious results; one animal kingdom; and when we find some of the tribes of the islands of the sea even lower down in the scale of humanity than they: when we find civilization and enlightenment among the men of America and of England: nations and other climes, how rational it is for us to say, man is growing, man is unfolding. It is owing to his circumstances, his surroundings, his environment.

Why are you not as black as the negro? Because you are born under different conditions, of different parents, in a different clime, country, everything having its influence. Why has nature revealed in one part of the earth's surface these black specimens of our race, in another part the Anglo-Saxon, and in others different types, the almond-eyed, the Mongolian, etc.? Why is it we find these different types in different places, and that in tracing back their history from century to century, as far as we can trace it, they have always been so distinct? Why? Because in the great garden of God there was one branch that started a thistle, another a vine, another a sunflower, another a beautiful rose, and never in the grand eternal unfoldment can one be just what the other is; one is the rose, one the sunflower, one the fily, another but the thistle of human life. Perhaps we are one of these, because in this corner of the garden are the lily and the thorn, and in another the uplifting wall preventing the better conditions of growth, and because in every germ of humanity from the foundation stones of eternal life itself there are no conditions exactly alike. We may not see why we are not oak trees, or why we are not maple boughs, instead of being human boughs. Was it because of the difference in the life-principle, or emanation from the source?. Was it great being sat on a throne and said, Now, out of this little pile of dust I will make a man, and out of this other pile of dust I will make a stream, and out of another pile of dust I will make an elephant? What a conception of life as we find it to day. Taking all the processes of growth, and the fact that we have grown from the beginning, and are growing now, and are producing our own kind always, when not acted upon by that which brings in a variety, the laws of adaptation, the laws of the forces around us, and the difference in our surroundings make us all what we are. Why are you a Christian? For the same rea-

son that we are not all of the same color. Born in a Christian land, you have received your articles of faith. They fell upon your ears in the lullaby of childhood. They were sung to you on your mother's knee, whispered to you by your father, given to you by the minister, Had you heard only of Buddha, your early infant song would have been of Buddha, the Great Buddha, the Great Father, the Great Saviour, the Great Ruler: and Glory Hallehigh might have been sung to that great I Am. Had you been born in China, had you been born in the isles of the sea, do you suppose you would have been a "Christian"? No; it is simply because of your surroundings, your circumstances, your environment. Why do we at last become what are called infidels? Because once in our lifetime we put on our hats and a little independence, and perhaps hear an A. J. Davis, or a Denton; and if we ourselves had happened to have lived under different sunlight, under different emanations, different attributes of truth,

they would have had their effect upon us.

"Ah! the teachings of those old Spiritualists have been having their effect upon you, and the fact is you are almost ruined. I fear that the Evil One has taken possession of you!" cry out our friends, when they see us on the road of progression. Very well: let the Devil get the whole of us then. [Laughter.] I tell you it is worth something to have knowledge, even if the old fellow did bring it into the Garden of Eden. I think that is a beautiful picture-a beautiful allegory. Do n't you know how innocent, how sweet a baby is? It don't know anything. In reality we are nothing but what our experiences make us.

We see a lady growing up to womanhood; she is a doll of fashion; pretty as a rose-bud, beautiful to look upon. We find in conversing with her that in reality she has not a single appreciation of life. She cannot sit and talk with you fluently, but is just like a parrot. What does she know of nature? She needs the experiences of life; and old Evil, that has been denominated the Devil, wants to enter the garden of her soul and stir her up, and make her suffer some, to be sure, but know something by the suffering; and by-and-by we shall see intelligent lines upon her face; we shall read there in those lines that she has suffered; and talking with her we speak of the errors of her life, and we find her a poor woman that needs sympathy; and instead of the talking-head which we previously have seen, we see the beautiful look of sympathy and love beaming over her entire

| The writer in the Fouth's Companion is to be pitted that he (or she) feels obliged—in order to avoid being suspected teaching Spiritualism—to turn aside from the flow-length of the pasting course of this narrative to drag in with a sigh the clause. "This coincidence of course, can easily be explained on atturn grounds." What more reaconable when the writer in the Fouth's Companion is to be pitted that he (or she) feels obliged—in order to avoid being suspected teaching Spiritualism—to turn aside from the flow-length of the pasting count of the pasting to the pasting between this mother and daughter should be powerful enough to bring these materially parted ones together in spirit, at the supreme moment of the pasting of the pasting to the pasting to

wine. Do you believe it? Well, if he did, I be- nature, and soul responds to soul. Why? Believe he had better have been doing something cause the Devil, the evil, which is the same, else. Sacreligious is it? when to day we are which had the apparent gloom of evil, has wrought this out, and brought her good after

Who, or what, is the Devil? It is my belief that it is good in disguise. And how beautiful is that picture of the Garden and Adam and Eve; the old treacherous serpent, how it looks to us, crawling through the fence where God admitted everything perfect. There did humanity's struggle commence; and getting in there in its slimy, insinuating way, opening what? The flood-gates of knowledge, as true as you live-and she began to know good from evil. And the first thing the old mother did was to go to sewing. I wonder if that is the reason we women have been obliged to make that same grand mistake ever since. And when men fret at womankind to day about dressing, and about fixing themselves up, and about the furbelows of fashion, I do not wonder at it at all, when we find that the first woman that ever lived did it, and that even God himself was turned into a tailor. I do not wonder that tions and thereby save them. We have this womankind have plied the needle ever since, slow process of working attacking this world and that we have been obliged to cover the vanand its errors, laying up a little of the fruth, ities of our being and project ourselves from the inclement and destroying elements around us showing them the possibilities of their highest [Laughter.] I presume we shall always do so. Perhaps we shall not always tip the hat to each same. Little by little has man grown, little other, and perhaps not always have just as many styles as we have now; but I presume we has it been necessary for man to reform to save shall always wear a hat as a cover, a mediator, himself. We believe that in the beginning, in a something between us and the sun, so unrethe dawn of time, he was a know-nothing. We lenting in its piercing, vibrating touch. I presume, for the same reason we shall clothe ourintelligence, he has grown, slowly evolving and selves, if for no other reason, and ply the neeunfolding up to where we now find him. We dle, or make the busy "Singer" sing, even believe he is growing up to the superior man he though we bring it down to a model where we Then, in this beautiful allegory, we find that

after the devil had tempted Eve, he went off and when we find the men of Africa clasping and let her take the consequences of the hands in their sours, bound up, as it were, in offence; and from that day to this I do not believe if he had had the power to make it all up, to place it all back again, and to make God just as happy as he was before, just as well satisfied with Adam and Eve as he was before, I do not believe we would be as well off to-day; when we find others standing midway in other | because it set us to thinking, and setting us to thinking it set us to work, giving us thought, giving us knowledge, and by these we have all the growth, all the intellectual unfoldment, all the science, all the arts, all the improvements, all modern civilization. By this we have the telegraph, by this we have the telephone, and who knows what they will bring forth? By this we have the railroad and the steamer, by this we shall swing through the air, by this we shall, by-and-by, carry passengers through the skies, just as easy as by rail, and after a while we shall be shooting somebody from continent to continent, doing away with the steam business for that more adapted, more advanced. in the on-coming hereafter of the thinking man then shall we say, let us shake hands with the devil, and know in reality that he has been the greatest outworker, that he has achieved the greatest and best results, and that he has been the greatest Saviour unto mankind after all. [Laughter.] And if I were going to pay my beisance to any one it would be to that very old devil, thanking him that at that time he started humanity on the road to progress; and if I were ever thankful to any woman it should be to Eve that she listened to him and gave us knowledge; and after all we owe a great deal to that luckless old mother.

Saviours many have been, and will be Saviours are essential, and that is why men think them necessary. That he who has been the Saviour of his time has been the correct and only one that all mankind has been in search of, is not a fact; but men have made the mistake of piling all the gratitude, all the adoration, all the halleluiahs and loud praises on one, when many should have had them. Jesus of Nazereth might have died to save the race, but hal it not been for modern teachers he would have died in vain, for in saving "we believe," we mean we believe in what we have heard Give credit, then, to every one of the world's Saviours: and as the Judeans were essential to the publication of their plan of salvation, so is every one that sounds the praise of a Saviour. Thou needest a Saviour. Look within thyself for there sits one who in thy judgment shall accuse and shall condemn; shall lift thee un to the highest altitude of thy being, saving thee from the lowest condition of thy nature. The greatest Saviour thou canst know is the indwelling I, the presiding One. [Applause.]

A Mother's Love.

A private letter brings us this singular story A widowed lady in New York gave her only daughter in marriage to a physician who lived in California. The mother and daughter were deeply attached to each other, and had been inseparable companions for years.

After the newly married couple had gone, the mother, who was an invalid, sank suddenly and rapidly. Telegrams were sent after them urging them to return, but as their exact course was not known, the messages failed to reach

The mother grew worse. Her prayer was that she might live to see her child again if but for On the afternoon before her death she was left alone for a few minutes, and when her attendant returned, she was found sitting up in bed, her cheeks flushed, her face illumined with delight.

"Have you seen Charlotte?" she asked.
"She has just gone into the other room."
"Charlotte has not come," they said.
"Oh, yes," she replied, smiling, "I have had her in my arms. I kissed her. God has been so good to me, to bring her back in time!" and to talking she sank into an aylanusted slumber.

so talking she sank into an exhausted slumber from which she never awoke. Now on this afternoon the daughter was in Omaha, totally ignorant of her mother's illness. Her husband afterwards wrote that on that

afternoon, being in their private parlor in a hotel, she suddenly sank into a deep sleep which lasted nearly an hour. From this she awoke pale and sobbing, saying she had dreamed she was with her mother, who looked strangely ill and exhausted. The impression, however, soon assed away. This coincidence, of course, can easily be explained on natural grounds, [*] and yet one almost wishes that it could not be so explained. We would like to believe against reason that the mother's love would be strong enough to

bring back her child for that brief moment to ease the pain of death. In Pompeii, lately, the workmen discovered in the hardened mud of new excavations, two

empty spaces left by decayed and vanished bodies. The spaces having been filled as a mold would be with plaster, as is the usual practice, the figure of a woman with her arms

outstretched to a little boy were brought to light.

The child was just beyond her reach, but as the flery flood flowed in upon her, she had held out her arms to save him—in vain. Eighteen centuries have passed since then. Every atom of that woman's form has passed from sight. Yet there is the mother's love, immortal still!

—Youth's Companion.

EPIMENIDES, THE CRETAN SLEEPER.

Old Hellas had its Rip Van Winkle, too, A semi-mythic, half-historic man Called Epimenides, who slumbered more Than half a century in a Cretan cave.

Diogenes Laertius narrates
The legend, how his father to the fields
Sent him to look for a lost sheep. Meantime,
Weary with fruitless quest and noontide heat,
The stripling laid him down in a lone cave,
High up upon a mountain-side, whose mouth
Looked off to sea, where galleys linen-sailed
From rich Phenicla's ports were visible
In the long sunny days, dim-gleaming far.
For Crete lay couchant like some mighty beast
Athwart the track of primitive commerce young For Crete lay couchant like some mighty beast Athwart the track of primitive commerce young. There safely housed from din of men below, No pathway to his high seclusion leading, Or only such as Gretan thex could have scaled, Perchance some cascade, cavern-born, deepening His lonely slumbers with its song—he lay Sleeping a semi-centuried sleep. The hours Meanwhile rolled over him innocuous, Furrowing not with wrinkles grim his brow.

The dawn her arrows shot into his cave, Tinging his downy cheek with roseate bloom, And glossy, unshorn locks with golden gleam. The fountain murmured on, the still noon made His breathing audible, if any ear Had been in that lone cavern dim to listen.

Hivering his lips and brow and eyelids o'er, Fill with a weird, transfigured beauty shone The lonely dreamer's melancholy face. Spring bloomed and summer glowed and autum

At eye long shafts of dewy moonshine came

waned, And winter moaned in rainy gusts, making And still he slept a calm, unrufiled sleep.

And still be stept a carm, animous step.

Careless of wintry blast or summer beam,
Heedless of mortal change in vales below,
In spacious Gnossos, where his kindred died,
Leaving his natal mansion empty, while,
Unconscious heir, he slumbered in the hills,
And spidges in it piled their filmy looms,
And other generations into life
Were born and grew to bearded manhood's prime,
And trod the downward slope to eld and death. Waking at length his quest he straight resumed But quickly found his sleep had lasted till

New laces and **new** men were dwelling in The old, familiar **sc**enes. What wonder that, The old fuminar scenes. What wonder that, After such marvelons map, the rumor ran That Epimenides was of the gods Beloved, a nymph slept, whose lips and brow Dian had with immortal kisses scaled, Making them consecrate, in silence of Some skill midsummer night, when dew and moor

Some still midsummer night, when new and modules shine.

Sweetened her blandishments? For he had been A lonely upland-haunting youth, who shunned the brawling agora with its shetor's loud, And oft had heard the reed notes wild of I'an And Oread choirs in mountain solitudes.

And so it was said that Artenis had fulled Him to that mystical and sacred sleep, Shutting his Senses 'gainst the intrusive world, Freeding his spirit with communion high, Until he woke by lapse of years unworn, A poet, seer and priest through all the bands Of Hellas, master of the mantic art. Of Hellas, master of the mantic art.

His keen prevision by events was shown; Cities pest-smit were by his counsel healed. After his treble-centuried life was o'er His relies hallowed long the Spartan land,

New Publications.

THE FISHERMEN'S OWN BOOK. Procter Broth ers, publishers, Cape Ann Advertiser Office Gloucester, Mass.

Among the few haunts which these "rapid transit" days have left free for the footsteps of romance, the quiet, solid old sea-town (or rather city) whence this book emanates may safely be reckoned. It is not so long since that a (pondnent contemporary in the field of the secular weekly press declared that when some future Longfellow of this country desired to bring out a poem which for tender pathos and close alliance to heart-searching truth might match the olden story of "Evangeline" and "the forest primeval," over which so many sympathetic eyes have in the past grown dim, he would need only to turn to Gloucester, "a town over whose streets the death-angel habitually

hovers," for his theme. The life of the hardy sons of the sea, who bring to the palate of the world the rich, fluny treasures of Labrador, George's Banks, Bay St. Lawrence, and other harvest-fields of the great deep, is ever replete with stirring events, stern trials, and privations grievous to be borne, added to which is the terrible mortality among the fishing-fleets, whereby, year by year, the roll of those who (literally) "go down to the sea in ships" is lengthened, and the list of widows and orphans is stretched to saddest proportions.

The volume before us, which the enterprising Procter Brothers have given to the public-while it is of marked interest to fishermen and satiors in particular, and to all who are in any way interested directly or indirectly in maritime pursuits-cannot fail of enchaining the attention of whoever in the world of general readers has the volume placed in his hands. Nearly three hundred clearly printed and profusely illustrated pages are presented, wherein statistical information of a valuable order, veritable stories of strange adventures upon the sea, totally eclipsing (a s truth generally does) the flights of fiction, and kindred matter are embodied. The plan of the French navi gators (dated 1606) will arouse the curiosity of the antiquary, and the roster of men and vessels lost from this port from '74 to '82, also from 1830, will prove that the fisherman's, like the samphire-gatherer's, is a "dreadful trade." The pictures of the dorles "Centennial" and "Nautilus," and the accompanying sketch of these and other diminutive ocean voyagers, will not turn out to be the least interesting of the many brief divisions in which the volume is for convenlence arranged.

'THE FISHERMAN'S OWN BOOK" IS a work of which not only its publishers, the Messrs. Procter, have a just reason to be proud, but is one which the citizens of Gloucester, generally, should look upon as a creditable monument reared on the shores of literature in honor of a producing industry which has brought this city forward from a population of 6350 and a valuation of one million dollars in 1840, to a present population of 19,288, and a valuation exceeding nine millions; and still continues to give promise of doing even more for it in coming years.

MARRIAGE AND PARENTAGE, and the Sanitary and Physiological Laws for the Production of Children of Finer Health and Greater Abil-ity. By a Physician and Sanitarian. 12mo, cloth, pp. 185. New York: M. L. Holbrook

The best inheritance for a child is good health; i nsures a good disposition, purity of thought, the best of motives for every action, and every action the bes of which humanity is capable. Hence, books like this, that teach one how to acquire and thus enable him to bequeath this great boon to others, are of ines timable value; and it is an indication full of promise for generations that are to succeed our own that such books are multiplying and that increased attention is being given to the subject upon which they treat, The volume under notice is one of the best of its kind. It gleans from wide fields of experience and observation, and illustrates so clearly by well-authenticated facts its statements and theories that no one can fall to comprehend the truths they teach. The author believes that the race may be greatly improved by wiser and more sanitary marriages, and by more physiological parentage; that this can be brought about without disturbing the present marriage relations, and it is to instruct in this particular the book is written. It is claimed that an adoption of the views presented and their practical application will, in a comparatively short time, so purify and elevate society that life, which, with all its drawbacks, is well worth living, would be still grander and better.

In the hour of defeat, to use needed strength in idle words and vain regrets not only alienates fortune, but proves an unworthiness of her

Hop Bitters strengthens, builds up and cures continually, from the first dose-

Spiritual Phenomena.

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

NUMBER THREE.

[As long ago as January, 1866, we received a communication from Prof. Cadwell regarding the then childmedium, Laura V. Ellis, and were impressed that a time would come when it would be desirable to place it before the public, together with other facts in his experience relative to the early history of Spiritualism in this country. As the time has arrived, the substance of that communication is given below .- ED. BANNER OF LIGHT.]

To the Editor of the Banner of Light:

'It may not be out of place in this number to say that I am well known to thousands of your readers as a very successful mesmerist. I have been more or less engaged in giving public exhibitions of "mesmerism and psychology" for nearly thirty-five years, and have employed several physical mediums at various times to travel with me; and the last half of each evening for nearly five years having been devoted to cabinet manifestations of spirit-power, I have been asked, probably a hundred times, by friends and strangers, why, so long as I could give a popular entertainment alone, I connected myself with an unpopular subject like the physical manifestations of Spiritualism? and I have answered, Because I feel it my duty to do so. I never took in half as much money with mediums as I averaged in the same length of time alone; and my expenses were twice as large with them. It is my humble conviction that I am many hundreds, and probably thousands of dollars poorer to-day than I would have been had I never seen a medium. No one can say of me that I ever had anything to do with Spiritualism for the purpose of making money by it. I expended a good deal of time and money to learn "magic," or sleight-ofhand, that 1 might be the better able to judge for myself of the manifestations produced by an invisible intelligence from those of legerdemain, as presented by magicians.

It is a terrible strain on one's nervous forces to mesmerize a dozen or twenty persons every night; and I would sometimes advertise to give exhibitions of sleight-of-hand for a month or two, while recuperating my exhausted magnetism. I am confident that I am considered as inferior to no magician or mesmerist in this country on the public stage. A knowledge of the above facts may be a help to your readers in considering the reliability of the testimony I have to give concerning the bona-fide spiritu al manifestations which have taken place in my presence.

After my return from the West my family resided in Springfield, Mass., for several years. On my arrival home from an extended tour, September 1865, a neighbor called in and said that he had seen some very wonderful doings at the house of a Mr. Ellis, at the North end of the city; but he could not tell whether they were jugglery or not, and he wanted me to go and see what I thought of them. About two hours later I introduced myself to Mr. Ellis. After a few minutes' conversation he called to his little girl, then about twelve years of age, who with her younger sister was playing under a tree, and asked her if she wanted to sit for me. She readily complied with my wish, and I tied her in a temporary cabinet. I was so well convinced of the genuineness of what occurred that I made an engagement for a séance with her on the following evening.

An hour later I rang the door-bell of the Episcopal parsonage, on State street, and the Rev. Mr. McKnight came to the door. I asked him if he remembered I had invited him to attend the last of those remarkable séances given by the sister of the Davenport Brothers in Springfield a year or so hofore i Harvey Lyman, and that he then requested me to let him know if there should ever be another opportunity to investigate the spiritual phenomena. His reply was, "Yes; is there?" said to him that I had made arrangements for a scance for his especial benefit, and for as many of his brother clergymen as he wished to invite. I went to the office of the Springfield Republican and inquired how much it would cost me for a reporter to attend and make a the office of the Daily Union and asked the

which I paid. At the appointed time, both of the reporters were at the house of Mr. Ellis. The Rev. Mr. McKnight came in a few minutes later with the Rev. Mr. Clark, of the Pynchon-street Church -since removed to Bridge street-and another clergyman, whose name I have forgotten. We waited some time for three or four others, who, I learned afterward, had forgotten the street or number, and did not come.

same question, and was answered three dollars,

Mr. Clark and Mr. McKnight tied Laura's hands together behind her; and Mr. Clark then took a pair of gloves from his pocket, and put them on Laura's hands. He called for a needle and thread, and sewed the gloves together, sewed the sleeves together, sewed the gloves to the sleeves, and sewed both gloves and sleeves to her dress; and then tied her wrists to an iron staple at the back of the temporary cabinet. Mr. Clark placed a block of wood in Laura's mouth, one and a quarter inches square, and folding his handkerchief, tied it around her head over the block, to prevent her from removing it. Mr. McKnight placed his handkerchief over her face, and tied the corners together behind her head. The three clergymen and the two reporters expressed themselves positive that it was utterly impossible for the girl to do anything but move her feet; and they tied cords to her ankles, and sewed them by bringing the ends of the cords through, under the door, as Mr. Clark closed it.

As the door closed, a voice somewhat resembling Laura's, but more masculine, called out quite loud, "What do you want?" Mr. Clark gave a quick start, and an incredulous look at Mr. McKnight, and hesitatingly answered, Anything." "Put your hand in the window, said that mysterious voice; and Mr. Clark put the ends of his fingers through an aperture near the top of the door. "Oh, further than that," said the voice; and Mr. Clark cautiously thrust his hand in a little further, and it was seized by something, and his arm was drawn in to the shoulder, and held there for a full minute, in spite of his utmost effort to getaway. As soon as the spirit-hand let go, Mr. Clark, who was a tall, strong man, took his arm and hand out of that cabinet as though in a great hurry to do so. On opening the door, the handkerchiefs were found to be precisely as they had been tied; and on removing them, the block of wood was still between her teeth. I can remember her quiet, innocent face, as she looked up into theirs with all the simplicity of much superior to the best performances of Her-

childhood, and without the slightest flush on her countenance. Every one gave it as his opinion that the girl had not moved, or made one effort to do so. A large ring was placed on her feet, the door closed again, and opened n less than two seconds, and the ring was on her head. A finger-ring was placed in her lap, the door closed and opened instantaneously, and the ring was found on her finger. This was repeated several times, without detecting a movement of Laura. Many different experiments were tried, and each was a success, as wonderful as the sudden movement of the finger-ring, I may here say that similar manifestations were witnessed afterward, probably by more than 100,000 people, while Laura and her father were giving their scances (a part of the time with me,) through the country; nine-tenths of all who saw her undoubtedly believing that they were only undiscovered tricks of ledgermain. At the close of our séance that night with the clergymen, Laura was untied from the staple, and she stepped out for examination; and not one of the threads that bound the gloves to her sleeves and dress had been broken.

The reporters read the notes to me which they had prepared for their respective journals, and we all started for home. We had hardly reached the sidewalk when the Rev. Mr. Clark said: "Brother McKnight, it is my candid opinion that I have shaken hands to-night with the devil."
The next issue of the Springfield Republican,

Sept. 25th, 1865, after stating what transpired in Laura's cabinet, closed as follows: "They are simply very excellent sleight-of-hand, and easier to explain than some of Hermann's tricks." As I had not paid \$5 for an opinion of the reporter, I hunted him up at once, and he assured me that the objectionable sentence was added by the editor-in-chief. I had the article copied into the Springfield Daily Union that afternoon, with a challenge to the editor of the Republican. I have lost the copy which contained the challenge, but the Northampton Free Press-Vol. VI, No. 50-while speaking of the wonderful performance of the invisible intelligence, in Laura V. Ellis's cabinet, in that town, while she was under my care, closed a half-column editorial by saying: "These things may or may not be sleight-of-hand; and if tricks, they are more wonderful than anything we ever saw. The Springfield Republican having pronounced the performances of Miss Ellis simply very excellent sleight-of-hand, and easier to explain than some of Hermann's tricks, Prof. Cadwell responds through the Union of that city as follows: 'Now, allow me to state through the columns of your paper (Springfield Daily Union) that for any trick performed by Hermanne that I cannot do or teach any boy fifteen years old to do in half a day, I will pay \$50; and for every or any separate manifestation performed through this young lady (who is only twelve years old) that Hermann can do, I will pay \$50 more, at the same time and place; the Republican to set the day, giving me ten days' notice through your paper." I knew enough of the mysteries of sleight-of-hand to know that no magician, tied and gloved as Laura had been, could move his hands without breaking the threads that fastened them together.

Having become satisfied with the genuineness of Laura's mediumship, I engaged her and her father, at a salary of one thousand dollars. a year and their expenses, to go with me. After giving séances for some time in Massachusetts, I took them to Troy, N. Y. We gave two seances in Rand's Hall, and at the close of the second one I went to the office of the Daily Whig and ordered some hand-bills for another séance to be given in Harmony Hall on the following night. The editor then informed me that he had just received a telegram from Pittsfield announcing that "A boy from Great Barrington, Mass., had just closed an exhibition at h's Hall (Pittsfield well-Ellis humbug, by being tied so that he could slip his arm through the bandage up to his elbow, thus enabling him to reach a bell in his lap and perform the other tricks," etc. I knew very well that the girl did not slip her arm, as the boy was said to have done. I knew that the telegram would be printed in the morning papers, and we would be considered frauds at once. I therefore requested the edi tor to announce, in connection with that telestatement in that paper of whatever might gram, that I would give a private scance at transpire. The man in the office said five dol- Harmony Hall, the next day (Saturday) noon, lars, and I handed him the money. I went to for the special benefit of the editors and reporters, to test the girl thoroughly, that they might give the facts in the evening papers.

Thirty-three editors and reporters of the Troy papers, including their friends, responded. These gentlemen were allowed to tie Laura V. Ellis to their hearts' content. They first bound her wrists tightly together, and then took small cords and tied one end of each to the bandage at the back of her wrists, and passed them through between each of her fingers and tied them to the bandage at the front of her wrists, and then tied her wrists to the staple at the back of the cabinet. I then insisted that every man who was willing to testify that he knew that it was impossible for her to slip her arms, as the boy was reported to have slipped his, to hold up their right land; and thirty-three right hands went up at once. They were so positive that nothing would take place that one of the men took off his cravat and tied it around Laura's neck; and taking a five-dollar bill from his purse he laid it on Mr. Ellis's knee, and said that it was a present for Laura when the spirit, or herself, untied the cravat. The cabinet door was then closed, and a voice, supposed to be that of "Mr. Blake," the controlling spirit, said, "come in." Mr. Ellis opened the door, and with one hand picked the cravat (which had been untied) from the cabinetfloor, as with the other hand he placed the fivedollar note in his vest-pocket. The man who lost his money was simply furious. I was informed that he had boasted that he had exposed the Davenports when they were in Troy; and to be beaten by a twelve-year-old girl galled him terribly. The Troy Daily Whig of Nov. 13th said editorially: "As we announced Saturday morning, a private séance was given to the press and their friends, in order to prove that the girl was unable to slip her hands sufficiently through either way to allow her to bring them in front of her as was supposed. We were soon satisfied of that, and also that

the tricks were done in another way." Exactly, Mr. Editor; but you do not tell us what other way; but you and the other editors of the Troy press erred most egregiously in assuming that she did slip her arms, when you all knew that she did not and could not slip her

arms either way. The Troy Sunday News, of Nov. 12th, 1865, gave a lengthy account of the séances of Friday and Saturday evenings, when, for want of time, one proposed test was omitted, and the editor said, "Aside from this one test, the cabinet manifestations were certainly wonderful, and mann, Heller or Anderson." Further on, in the same article, he adds: "On yesterday afterand their immediate friends. . . . The cravat was certainly removed from the girl's neck by undiscovered means."

The editor or reporter of the Troy Daily Press was one of the committee at Rand's Hall, and in that paper of Nov. 13th closed a long article by saying: "... The door was closed upon her, and soon the manifestations commenced. We thought to 'steal a march' on the damsel by opening the door suddenly and surprising her in the midst of her operations-and there she sat, securely tied." Although he repeated this experiment several times, while bells were being rung and other manifestations were going on, he assured me that she could not be the moving power; for if she had been she could not possibly have dropped the bell and replaced her hands without his being able to detect some motion by her, which he could not in the least. After we had proved positively certain, at our public séances and at that private séance for the editors and reporters, that the girl did not slip her hands or arms either way, the man who had lost his five dollars telegraphed for the Great Barrington boy to come to Troy to give an "expose" of the Ellis girl. The Troy Daily Whig, of Nov. 14th, gave a long account of the "exposé," after it came off, and, to make it very comprehensible to its readers. said: "The fact of the matter is, the boy slips his left arm through the knots." Exactly; and thirty-three editors and reporters and their invited friends had, with their right hands above their heads, solemnly declared that the girl could not slip her arms, and did not, when the "cravat was removed by undiscovered means." And because the boy slipped his arm they declared that Laura had been exposed. I have preserved enough of the misrepresentations of the Troy papers to make a column nearly forty feet long. One article in the Daily Times of Nov. 14th, denouncing us in the most bitter terms, contains two hundred and eighty-three lines; and near the middle of it is this statement: "It is to the credit of the showmen that they afforded every opportunity for the rival exhibition. They evidently anticipated a failure for Albert (the Great Barrington Boy) and a triumph for Laura. All they asked was that a test performance should be given, after the show part was over. This they had a right to ask then, and to expect yet."

While closing our fourth scance in Troy, Monday evening, a man came to me and said that the Great Barrington boy had been telegraphed for, to come and "expose" us, and was then in the hall. I immediately announced the fact. so that all present could know it; and, knowing that Laura did not slip her arms as he did. and anxious that all might know the truth, I offered to let the boy use my cabinet then and there, provided that after the boy had shown how he slipped his arm or arms he should then be tied as Laura had been, he outside of the cabinet, and she be re-tied the same way in the cabinet, and if he could, while thus tied, do anything, he should have the entire receipts of the evening. This arrangement was agreed to; but as soon as the boy had done some things in the cabinet, while tied so loosely as to allow him to slip his arm through the bandages, up to his elbow, the opposition set up such "thunders of applause" as to attract the crowd just then pouring out of the Griswold Theatre, on the opposite side of the street, and the hall was quickly crowded to suffocation, and the excitement became intense.

I demanded, then and there, that we have the test-tying (referred to in my last quotation), to which they had agreed. The man who had lost his five dollars said sneeringly to me: "We won't give it! we are satisfied without!" The crowd screamed: "Humbug!" "Fraud!" "Smash the cabinet!" "Put him out!" "Tar and feathers!" etc. My daughter, who was traveling with us to take care of Laura, begged me to leave the hall. I told Mr. Ellis to take the girls and go out the back way as quick as possible, and go immediately to the hotel. A policeman, who had been sent to the hall early in the evening, came to me and advised me to escape through the back door or the mob would kill me.

I would not leave the platform, but earnestly insisted on the test-tying. There was a determined effort on the part of the opposition to mount the platform and smash the cabinet. There were enough friends, however, to hold them back, for they were jammed so closely to the platform that it was almost impossible for any one to move. During the excitement, the scum from the theatre were busy in knocking the hats of those in front of them as far as possible; and the frantic efforts of the owners to recover their property kept things pretty lively in the rear of the ball. The janitor declared the next morning that more than forty dollars'. worth of hats were trampled on the floor that night. I had advertised to give séances for genuine spiritual manifestations, which called out many of the most prominent Spiritualists, and also the most bitter and determined opponents of the Spiritual Philosophy, who were determined to "expose" spiritual phenomena, whether right or wrong. Mr. Waters, a wellknown Spiritualist, said to me afterward that he was present with his wife when the excitement commenced, and that he took her home as quickly as possible and started back to help me, but could not approach within two or three blocks on account of the crowd which had been attracted in and around the hall. I stood my ground till the last moment; and when the din was loudest, the tall form of a policeman appeared at the door. He was accompanied by thirteen other officers, who had forced their way up the stairs. After great effort they cleared the hall, and then escorted me to my hotel. The streets were packed all the way by an infuriated mob. One of the policemen remarked to another that it was lucky for them there were so many people on the street. I asked why? and he said: "They are crowded so closely that they cannot stoop down to pick up anything to throw at us; if they could, our lives would be in danger." The police had to force their way through the mob amid the most deafening howls of the "enlightened citizens" of that "civilized" city, who seemed thirsting for the blood of an innocent man.

The following night the boy gave his "exposé" in Harmony Hall to a large crowd of people, and showed them how he slipped his arm through to the elbow and reached a bell, etc. At the close of the "exposé," some one proposed three groans for Prof. Cadwell, which were given with a will. Some one, knowing that I was in the hall, called for a speech from me. The management said that if Prof. Cadwell was in the hall he would like to have him come to the platform, and I immediately did so. The hisses and groans were continued for several minutes. As

soon as the audience became quiet, I took the Mrs. Lincoln and her Giff of Prophecy. Saturday morning paper from my pocket and noon a private scance was held for the special | read the announcement that I should give a enlightenment of the gentlemen of the press | private séance at 12 o'clock in Harmony Hall to prove to the editors of the Troy papers that the girl could not slip her arms. I then read from that she had within her a latent gift of prophethe Sunday and Monday papers the editorials that the scance was given as announced, and that they had decided that the girl did not and could not slip her arms as the boy did. Probably not one in a hundred of those who had hissed so loudly had read those papers; and I will say that I never saw a more wonderful change than came over that audience. I announced that I should give one more entertainment in Troy before I left the city, and the crowd that hissed me at 9:30 cheered me at 10 o'clock. Such is life. The Troy Daily Times, of Nov. 17th, 1865, said: "Prof. Cadwell, who has been prominently before the public for several days, makes his last appearance in Troy, at Harmony Hall, this evening. Amid all his trials, Prof. Cadwell has acted like a gentleman; give him a benefit to-night."

After giving three or four scances in Cohoes I closed up with Mr. Ellis and Laura, and they, being fulfilled. It was while on a visit in with my daughter, returned to Springfield. I went to Hoosic, N. Y., the residence of the editor of the Troy Press, and gave exhibitions of legerdemain. I sent the editor some complimentary tickets, as I wished to establish the fact that I had no need to take a medium, (or a fraud," as had been emphatically affirmed), in order to give public exhibitions. In his paper of Dec. 15th, 1865, he gave a long complimentary notice of one of my entertainments, which he says he attended; remarking that it excited the wonder and admiration of the

the best mediums in this country. And I would be willing to risk my life on earth, and my hope of immortality, that she never, for one moment, deceived me, or the public. The only thing that saved me from being killed when I was mobbed by the people of Troy, and protected by fourteen policemen on my way from the hall to my hotel, was because I had taken two of them into Harmony Hall, one afternoon, and in their presence bored two holes through the back side of the cabinet, and Laura put one finger of each hand through those holes; and one policeman watched them closely, while the other one tied his handkerchief and some strings around her neck in such a way that she could not reach the knots with her hands, or her teeth; and on closing the door for half a minute, those knots were untied by an invisible intelligence, and bells picked up and rung violently. The police of Troy believed that I was honest, and Laura also; and they stood by me like true friends. honest, and Laura also; and they stood by me like true friends.

As before intimated, I could give two entirely different entertainments alone, which were much more popular and profitable; but 1 believed it to be my duty to take not only the Ellis girl, but other physical mediums, at other times, hoping thereby to be able to prove to the world the grand fact that under proper conditions our spirit friends can return, and by employing some highly sensitive human brain, as a magnetic battery, precipitate matter which has been thrown off by mortals by insensible perspiration upon their spirit hands, or arms, or entire spiritual body, and reclothe themselves, fully or partially, with material substance, sufficiently to become perceptible to our human senses.

I know that our loved ones are not dead. I know that they live on, in the immortal life; live to love us as tenderly as before they passed beyond the river, and that this truth will bring consolation to many a bereaved heart whose treasures God protects in mansions not made with hands.

[Number Four will appear Aug. 12th.]

"Glory Halleluiah!",

To the Editor of the Banner of Light:

Three new "materializing mediums" (who require no testing) just discovered by that redoubtable foe to all false mediums, the never-enough-to-be-"wondered-at" Dr. Eugene Crowell, of the city of Brooklyn! Light, of London, copies from its congener of Chicago, the Religio-Philosophical Jouran!, the following veritable dogmas as announced by the "Doctor": "Without the employment of tests it is impossible to determine the qualifications and reliability of most materializing mediums." Will the learned Doctor be so condescending as to inform the many honest investigators who sit at his feet and look alone to him for wisdom, where a single materializing medium has ever yet been discovered whose "qualifications and reliability" have been established by any of the scores and hundreds of physical tests such as rope-tying, bagging, hand-cuffing, sealing the lips, filling the hands with flour or other mortal device? Please name that medium, with particulars, if you please, Doctor, and you will increase the seven wonders of the world to eight, and thereby render your blessed name immortal on earth.

"There are," continues Sir Oracle, "some exceptions to this rule, as Mrs. Mary Andrews, Henry Slade, Mrs. Maud Lord, Mrs. Hollis-Billing, and quite probably a few others in this country." Angels and Ministers of Grace defend us! say I, and so doubtless will say thousands of other ignorant, credulous Spiritualists in these benighted States, into whose darkened minds the thought never before entered that Dr. Henry Slade, among all his varied and useful-beyond compare spiritual gifts, ever pretended that the slight shadows of spiritforms that sometimes flit into view in his presence entitled him to lay claim to the sobriquet of a "materializing medium," in the ordinary acceptation of the term. But then the Doctor knows Dr. Slade's "qualifications" better than any other man or spirit. But what, then. are we to think when the immaculate Crowell announces the fact that those two wonderful dark-circle mediums for physical manifestations, Mrs. Maud Lord and Mrs. Hollis-Billing, are neither more nor less than two materializing mediums of such wonderful powers that their "qualifications and reliability" require no testing. What, under the circumstances, can any one or all of the ignorant laity do on the announcement of the stupendous facts by such semi-divine authority, but to hold up both hands in wonder, amazement, and consternation, and exclaim, with Dominie Sampson,

"Prodicious."

A pint of the finest ink for families or schools can be made from a ten-cent package of Diamond Dyes. Try them.

When God wills, no wind but bringeth rain.

We noted last week the decease of Mrs. Abraham Lincoln, the widow of the martyr-President, who has now entered into the restful peace of the spirit-world. It is recorded of her cy which on two remarkable occasions, at least, during her career, manifested itself in a striking (and as afterward proved a truthful manner). She was the daughter of Dr. Robert S. Todd, a practicing physician, well known and greatly respected in that region. Her family was one of the earliest of those who settled in the eastern part of Kentucky, and there are many members of it still remaining there, and many more who have emigrated and settled in others of the Western States. The family was a large one, and by its intermarriages is connected with many of the more prominent ploneer families in the West. Ambitious in the highest degree, when a young girl she was frequently heard to declare that she was destined to be the wife of a President of the United States. though when she espoused Mr. Lincoln there did not seem much likelihood of her aspiration Springfield, then a small village nestling on the skirt of a prairie in Sangamon County, that Miss Mary Todd met the future President. . In the published accounts of her decease (as

given by the daily press) wherein occurs the first prophecy and its fulfillment, as above stated, we find the following (second) instance, which in the light of history possesses a mournful interest to every American reader:

"Nothing of moment occurred to interrupt the tranquility of her existence until the Republican Convention at Chicago in June, 1860. excited the wonder and admiration of the audience, which was large and very respectable. . . . Whatever may be the merits of the child Laura V. Ellis, as a spiritual medium, we feel that it is due to Prof. Cadwell to say that he is no humbug,"

I know that Laura V. Ellis was and is one of the best mediums in this country. And I would be willing to risk my life on earth, and my hope of immortality, that she never for one moment and I went on, and, in the exchement of the hour, forgot all about it—nearly, but not quite—for the thing would once in a while come up and give me a little pang, as though something uncomfortable had happened. When I came home I told my wife about it, and a few days after I tried the experiment again, when, sure enough, the thing came back again; but I never succeeded in bringing the ghost back after that, though I once tried very industriously to show it to my wife, who was worried about it somewhat. She thought it was "a sign" that I was to be elected to a second term of office and that the puleness of one of the faces was an omen that I should not see life through the second term. Mr. Lincoln regarded the vision as an optical delusion caused by nervousness. His wife's prophetic interpretation of the circumstance, viewed in the light of subsequent events, seems certainly most extraordinary."

[From the Cleveland (O.) Herald of July 10th.] The Spiritual Institute.

FURTHER DISCUSSION OF THE PROJECT BY THE SPIRITUALISTS OF CLEVELAND.

An adjourned meeting of the Spiritualists of this city was held at Weisgerber's Hall yester-day afternoon for the purpose of perfecting plans for the organization of their order in this city, according to a plan set forth in a recent number of the *Herald*. Mr. Thomas Lees presided over the meeting, laying before those present the object of the gathering in a few informal words. Mr. Charles L. Watson was made secretary to record the deliberations of the body. Mr. Lees said in addressing the the body. Mr. Lees said in addressing the meeting that he regretted the comparatively meagre attendance, giving it as his belief that there are three thousand professed Spiritualists in the city, all of whom were invited and de-

sired to attend.

"It shall be the purpose of this movement which we are inaugurating," he said, "to convenient our order in this community. We are not here to discuss the need of organization; for a long time the imperative demand for such a centralization of our working forces has been recognized by all. The idea is to institute a spiritualistic headquarters in the city, to which all who follow our faith and all Liberalists shall all who follow our faith and all Liberalists shall feel specially welcome. It shall contain apartments for reading and writing, a scance-room, a library, a reading-room, a hall, etc., etc. In short, it shall be a home for Spiritualists in this part of the State. We can begin modestly at first, building only two or three rooms perhaps, and then waiting till greater interest and the fullness of time shall ripen our enterprise, and enable us to put up the front on no mean scale. If we, comparatively a handful of us, are zeal-ous in our good cause, we cannot fail to enlist the lively interest of hundreds of other believ-are in the same work."

ers in the same work."

At this point the speaker exhibited a schedule of figures, intended to represent an approximation of the probable financial showing upon which the proposed institution could be founded. It was as follows:

ESTIMATE OF EXPENSES. | RESTIMATE OF EXPENSES. | \$ 600 | Rent of business place | \$ 600 | Rent of hall | 360 | Speaker's salary | 1,000 | Manager's salary | 1,000 | Sundries | 560 | ESTIMATE OF INCOME. | Honorary members | \$ 500 | Full (50 at \$12) | 500 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |

The price of full membership was established The price of full membership was established at \$12 per year; lecture membership, \$8 per year; resident membership, \$5 per year; non-resident membership, \$1 per year. It is understood that full membership shall include the use of the library and reading-room, and admission to the course of lectures; lecture-membership includes simply the lecture course; resident reaches him in will a receive to the library. ident membership implies access to the library and reading room; non-resident membership entitles the individual to the use of the library

and reading room while stopping in the city.

After a spirited discussion of the enterprise as it had been outlined, the meeting assumed tangible character by the unanimous passage of the following resolution:

Resolved. That we as Spiritualists recognize the necessity of organization, and regard as practical the plan submitted here to-day at this meeting. On motion the following committee was ap-

On motion the following committee was appointed to draft a prospectus of the projected institute, embodying the ideas brought before the meeting, and printing their report for distribution among the Spiritualists of the city and surrounding territory:

Messrs, Thomas Lees, chairman; Samuel Curtis, Thomas Barker, George Ingham, and Mrs.

P. T. Rich.

The meeting then adjourned, subject to the call of this committee, for future deliberation. Fair skin, rosy cheeks, buoyant spirits and the

sweetest breath in Hop Bitters

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

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

(Miss she hamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays. We diesslays or Fridays.

**The Letters of inquiry in recard 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.

[Report of Public Scance held May 19th, continued from our last issue.

Avery Farnham.

(Addressing the Chairman; I am glad to come here, brother. This is a blessed privilege to me, and one which I enjoy. In a very few weeks it will be four years since I departed from the body-from a body that was worn and weary with age, for I lived to be nearly eighty-two years old, and I passed through many experiences in this mortal life, as you may well judge. I left many dear friends behind me in passing out, but I met, many more dear friends. judge. I left many dear friends behind me in passing out, but I met many more dear friends who had ascended the golden stair before I was called to climb that pathway, and they extended to me a royal wdcome, a good and hearty greeting, so that I was perfectly reconciled to the change and satisfied with the new conditions brought around me. This power of returning from spirit-lite and manifesting, is a beautiful power; it is a grand one, not understood as yet by mortals, not fully comprehended by spirits; for we are continually learning more and more in relation to its laws, so that I expect, after the lapse of one or two scores of years, the spiritual world will be able to express itself through matter, or through the material world, so fully and clearly that there will be no such doubt, dissension and distrust in the minds of mortals as there is Foday. By that time mormortals as there is to-day. By that time mortals will have learned so much concerning the laws of spirit control that they will be ready to cooperate with the spirit-world, and join hand in hand with the work of the angels, not hand in hand with the work of the angels, not altogether in the letter or in outward profession and expression, but in a true fraternal spirit will work in accord with those beings who come to them from an immortal world. Now we hear a great deal from those who believe in the power of spirits to return, concerning their belief, their knowledge and what they are doing to help along the movement, to help roll the spiritual car over the material road; but 4 do really think, sir and friends, that many of them would seek rather to impede its progress than to accelerate its movement. It seems so to me, at all events, but by-and-by we shall hear less of what is being done or of what

shall hear less of what is being done or of what they intend to do, and see more of the true work of the spirit within them.

I want my friends to know that I am happy and satisfied with my spiritual life, and that I have returned, not only this time, but many times, to send them my love, and to bring it to those who are yet struggling with the experiences of mortal existence. I wish them to feel not only my individual presence, but the presence of many other dear ones who come presence of many other dear ones who come thronging around them with messages of peace and love, and in all ways seeking to uplift those who are lowly and depressed in spirit. We want our friends to work with us, for the time is coming when truth will be triumphant on the earth, and humanity will be permeated

them know that the spirit lives after the death of the body, intelligently, consciously, and that it can actively outwork its powers. These things I wish my friends to know, and also to understand that the love of friends here does not become quenched when those friends depart from the mortal life, but that it rather increases and expands until it enwraps their beings with a holy influence, all pure and sweet, covering them with beauty. I wish them to realize these things, and to call those spirit-friends to their homes, so they may not feel like aliens or outcasts, but welcome as in days

It seemed as though I pined away; that the disease which fastened itself upon my frame-lingered and lingered until there was nothing left for it to consume, and then my spirit was freed from its casket and I was allowed to go whither I would. I met my dear friends, mothor, and many others, who brought me sweet lessons of light, and I felt at home and at rest. But my friends who sorrowed in the body did not realize my power to return to them, and so I have been working since that time to teach them concerning these things. I want them to understand that all is beautiful here, and that what they have done concerning my office. what they have done concerning my affairs I am satisfied with. At first I did feel as though things would not be settled to my own satis-faction, but I have since seen that all is well, for Ellen took the matter into her own hands and worked with her own judgment and energy until all things were accomplished. I bring her my love, and assure her I will seek to repay her in some manner when we meet by-and-by. Mary Wyman.

A. C. Mayhew.

I consider, Mr. Chairman, that my life-experience in the mortal was a somewhat extended one, and that many years crowded upon me, although I did not live to such an advanced age as did the gentleman who preceded me. I did not attain to the age of three score years and ten, but was nearly that positive when and ten, but was nearing that period when taken from the body. I had filled a position or two in mortal life, for my fellow men, in the community in which I resided. I had passed through varied experiences and had unfolded my business capacities—perhaps not to their utmost limit—but yet to a large extent. I had also experienced the joys and sorrows of mortal life, as many others have done, only these were p-culiar to my own individuality. I understand these things better than I did when in the body, because I have taken time to investigate and learn something concerning the rules and the laws of life and of individual consciousness. To day I return, not because I really expect to be received and to have my words accepted by those nearest to me, (and yet I would bring them my love and would fain assure them that I am ever interested in their welfare, and that my affection surrounds them with its holiest power,) but because I feel it to be my duty to return and announce myself as an individual man who has stepped aside from the mortal house of clay and who still lives, an earnest, active being. I wish my friends to realize this if they can, but if they have not sufficiently unfolded their powers of perception to understand these things, I will not complain of their inability to do so, but will patiently await the time when they will be able to comprehend the spiritual law and life, and

ready to accept the fact of the return of those dear ones who have passed on before. In the meantime, I will work earnestly and unceasingly, and study intensely to know more of life, to unfold the powers within me, and then I will endeavor to impart what I have received unto those who are coming up after me. There are those in the body who were associated with me to a certain extent.

by the spirit inhabiting it before that period of time to a certain extent.

Q.—[By an investigator.] Why is it that in all these communications there is so little of real interest and information about the spiritual order in the bedy who were associated with me to a certain extent.

Q.—[By an investigator.] Why is it that in all these communications there is so little of real interest and information about the spiritual shift, a home adapted to my being, one that provides the comforts, pleasures, even luxuries, that the spiritual life of man craves. What home life is in its truest sense on earth, so is it, even to

and to his friends. He desires me to assure them that, although he passed away far from home loving attentions of his family, it is well with him, and that although the dear ones left behind sorrow and mourn because of their loss, he, as a spirit, is at rest so far that he feels to exclaim. The chaige has been well for me!" He would bring to them an influence which will cause them to feel that it is well that he is now an ascended one. He is watching over their interests, guiding and directing them as, perhaps, he could not have done in the mortal form. Spiritually, he can be of great benefit to each one because he has now an oversight of the spiritually part of their natures; materially, he can be degreat benefit to each one because he has now an oversight of him and for them that he has passed away, and he remained in the body much longer he would have suffered intensely from physical prostration. While he sends his love to each dear one, he especially wishes to mention his youngest born, whom he designates as Eddy, and says, "Give my love to him; tell him father desires him to always be a good boy, to love mother, to obey her in all things, for father desires him to always be a good boy, to love mother, to obey her in all things, for father desires him to always be a good boy, to love mother, to obey her in all things, for father desires him to always be a good boy, to love mother, to obey her in all things, for father desires him to always be a good boy, to love mother, to obey her in all things, for father desires him to always be a good boy, to love mother, to obey her in all things, for father desires him to always be a good boy, to love mother, to grow up an honest, honorable, perfect man." This spirit has nothing more to say at present, but will endeavor at some time to manifest for himself. As this is his first feeble attempt he does not expect to succeed very well. He is the well-known printer of our town, M. A. does not expect to succeed very well. He is the well-known printer of our town, M. A. Hunt. And now, sir, you may announce me to my friends, to whom I come with greetings of fraternal friendship and affection, as A. C. Mayhew, of Milford, Mass.

[Report of Public Séance held May 23d, 1882.]

Singing our songs of gratitude and love, we come to thee, oh thou blessed Spirit, at this hour, to join in the everlasting anthems of praise welling up to thee from all consctous life throughout this mighty universe. We approach thee, pouring forth the adoration of our souls as incease of fragrance at this moment, for we recognize and acknowledge thee as our helper, our guide, and also as the Parent of all Good. On, thou Supreme Spirit, permeating the universe with intelligence and conscious activity, thou Eternal Light of trath, radiating throughout all time and space with the matchless glory of thy eternal and onnipotent presence, we would at this hour understand and learn more of thee, comprehend something more of thy wisdom, entertain higher truths from thy courts above, and unfold our powers and our innost souls to the reception of that spiritual light which is poured down by thy holy angels from the world beyond. Oh, our Friend and Teacher, our Guide and Father, give unto thy ministering angels at this hour the strength and power to return and manifest intelligently, lovingly and clearly to their mortal filends of earth; send down such a shower of eternal truths that it may feel like a baptism of holy fire upon the hearts of those longing in the mortal liesh, longing for knowledge concerning the whereabouts and the manner of existence of the loved and the scenningly lost. Our Father who art in heaven, may thy power be felt aboad until mourning hearts look up and are comforted, until they realize that the dear ones who have passed through the gates ajar not only watch over them from the golden portals of immortal life; but that they also return, hour after hour, to bear them hope and comfort from that home above; to transmit their influences of cheer and abiding peace unto those who sorrow in the darkness and through the perplexities of mortal existence. Invocation.

friends who are at a distance, for the spirit apart from the body communicates with the spirit of the medium which is encased in the

ortal form.
Q.—[By a correspondent.] If a person should interfere between man and wife, so that un-pleasant feelings are engendered that eventully lead to separation—the husband treating the wife with indifference and neglect-will retribution meet the offending party in the future life?

A.-Whoever wrongs another in any degree wrongs himself more. You cannot work an injury to any human being, however low in the scale of development or manhood that individall may be, without injuring yourself correspondingly; perhaps, to even a greater extent, the wrong most reflects upon the perpetrator. In the spiritual world all the powers of the individual become quickened, more intensely alive than they can possibly be while enshrouded by the casement of flesh. At some time the spirit will become fully aware of its past record, and conscious of how it has injured another, and will feel its punishment; for then remorse will awaken pangs within, causing the spirit to become restless, unhappy and disthe spirit to become restless, unhappy and dis-satisfied, and thus developed consciousness, reacting upon the spirit, will create sufficient punishment for all evil performed. The time will surely come to such a spirit when he will understand that, in order to free himself from the unhappiness which is dawning upon him, he must arouse himself and seek to benefit the individual whom he has injured, if possible; if not, seek by some ministration of power to benefit others who are suffering. By pursuing such a course he will lose his restlessness and in time find happiness and peace. Q-[By F. W. Coffin, Ashland, O.] What be-

comes of the particles of matter constantly passing from the human body? Do they form any portion of the spiritual body at the time of

the spirit's departure from earth?

A.—The particles of the mortal frame passing A.—The particles of the mortal frame passing off constantly are taken up by the atmosphere, the grosser of which go to their proper place, the earth, for they are of the earth earthy they belong to matter and are doubtless transformed into other forms of materiality, through which they operate and perform their work. The finer elements of the particles which pass off from the human body constitute the make-up of the spiritual body belonging to that particular individual. The spirit body grows as the mortal form grows; it advances in development precisely as the material frame advances, but with this exception. When the mortal form begins to lose its powers and to decay, for want a sufficient supply of matter to make up fo the waste which is constantly going on, the spiritual body is then, perhaps we might say, in the height of its development, and it only

meantime, I will work earnestly and unceasingly, and study intensely to know more of life, to unfold the powers within me, and then I will endeavor to impart what I have received unto those who are coming up after me. There are those in the body who were associated with me in social and business life; to them I would extend my greeting, and also assure them that I am ready to intelligently communicate with them if they will provide me with an instrument, for I cannot work, I cannot successfully labor without the means furnished me for doing so, and, if I can assist them in any way they desire, I shall be ready to go forward with the work, provided I feel that it is best, in my wisest judgment.

While here I desire, and am pleased at the opportunity afforded, to convey a brief message from an old resident of our town to his family and to his friends. He desires me to assure them that, although he passed away far from home and friends, from familiar scenes and from the make use of the terms which your language provides for them, and they very soon realize that their description and explanation become either too gross and earthy, too much like manual friends, from familiar scenes and from the definition of the spirit.

Rev. Charles Ferguson.

A mystical problem is forever arising before the human mind, which man attempts to solve for his own gratification and information; and the question still comes up for his solution, "What is life?" Time beats and surges around humanity, the ages come and go, and constantly the human mind attempts to grasp, to comprehend this mighty problem, the meaning of existence, What is life? and continually are we seeking the end of the tangled thread which, if we could find it, we believe would unravel the entire mystery for our own gratification. In the spiritual world, apart from the mortal life, we are still asking the old question, What is life? for its conditions approach us in many ways; its experiences come bearing down upon our souls, and we are obliged to pass through our souls, and we are obliged to pass through them, to take them upon ourselves and work out something for the existence which has been given us. We are obliged constantly to mark out a pattern that will make each life individually

given us. We are obliged constantly to mark out a pattern that will make each life individually distinct from all others, and I believe that when each pattern becomes perfected and finished, it will present a beautiful appearance, each corresponding to each, not entirely similar in appearance, but each one fitting the other, until a complete and wonderful fabric is fashioned for the contemplation of intelligent man.

Years ago I inhabited a mortal body. I studied earnestly and discoursed upon those truths, which I felt within me, for the enlight enment of the people. But to-day, as I look back over that career and recognize and acknowledge to myself that I gave forth only those things which I believed at the time to be true, that I conscientiously followed the line of duty which I marked out before me, and strove to teach those ideas which I felt would be for the enlightenment of the ignorant and the elevation of the lowly, I understand and realize fully that those seeming great truths were but little particles of truth, faint flashes of light from the great Source of all Truth which is so far in advance of mankind even to day. As I come into contact with physical life, I find humanity in advance of the condition which it occupied when I held sway in the body. I find that man has stepped upward, has progressed from the plane of thought which he held at that time and has been able to receive something higher for the unfoldment of his soul; and many, many are time is to dawn when all humanity everywhere will perceive and recognize the great San of Almighty Truth which sends out its light from above, and in that time old errors will have disappeared, false ideas will be known no more superstitions will hide their heads, folly and bigotry become unknown, for only love, wisdom, understanding and intelligence will reign throughout the hearts of all.

throughout the hearts of all.

I believe that time is to come, and I work and wait for the dawn of the new era, when man shall seek to live with his fellow-man as brothers, and dwell together in unity and concord; when those who are educated, learned, cultured and refined will give forth outsard evidences of their culture and of their knowledge by extending a helping hand unto the lowly and the weak, by seeking to instruct those who are ignorant in that same knowledge, in the same laws which they understand, and by giving love unto all, however humble, lowly or deing love unto all, however humble, lowly or degraded they may be. In that time, I fully believe that the lowest creature wearing the guise of humanity will feel himself quickened and sustained by a mighty power; and that he will then put forth his powers which are within, and endeavor to outgrow the old conditions; for he will feel there is something for him to take hold of; something to encourage and sustain him in his new efforts toward right living; that something will be the love and assistance of those who are above him in the social condition; he

who are above him in the social condition; he will then begin to progress; be ready to leave all vice and crime behind him; throw aside those things which assail him, and take upon himself the conditions which knowledge, trust and love alone can bring; conditions which survive the body and adorn and bless the soul.

I waft my greeting across the deep waters (for I belonged to a land far from this, but which recognizes this young Republic of America as her offspring) to my friends in London, and I assure them that although in returning I express myself in a halting, feeble manner, yet I feel as powerful and strong in spirit as I eyer express myself in a halting, feetle manner, yet I feel as powerful and strong in spirit as I ever could have been when inhabiting my mortal form; and to-day I am more proud to speak to you in this manner, imperfect though it be, than I could possibly be were I allowed to return to earth, inhabit my old form and speak to the masses as I was wont to do; for I have coined a knowledge of life found the two learns. gained a knowledge of life, found the true jewel of existence; a knowledge concerning immortal man and the destiny of the soul. And although I man are the recognized and are included. although I may not be recognized and received by mortals, yet I am conscious of my own individuality, of my own immortality, of my intelligence; and I am glad and proud to be here. I was known as the Rev. Charles Ferguson.

William L. Meeker.

[To the Chairman:] Good afternoon, sir spiritual body is then, perhaps we might say, in the height of its development, and it only waits those few remaining elements of refined matter, which are still held by the grosser particles, in order to become complete and ready for the full occupancy and use of the spirit which is to inhabit it. The spiritual body is not completely formed for the spirit's free use until the material body has gone entirely to decay, although the spiritual body may be used

life is in its truest sense on earth, so is it, even to a greater degree, in the world beyond. Congenial companionship, contented minds, hopeful, happy spirits, the opportunities for cultivating and gratifying the highest and purest taste of my being, beautiful surroundings and the means of satisfying all my wants, are provided me in my new home, and in this home I labor to pre-

my new home, and in this home I labor to prepare a place for my dear friends of earth, where
I shall be pleased to make them welcome when
they join me in the spirit-world.

My occupation is pleasant and congenial to
me. Just at this time I am interested in the
reformatory measure which temperance would
disseminate upon the earth. I fully realize the
fact that education alone will bring man up to
that plane where he will endeavor to become
really temperate not only in one but in all difact that education alone will bring man up to that plane where he will endeavor to become really temperate, not only in one but in all directions—to be purely temperate in those things which minister to the comfort of the body, as well as those things which the mind craves, if he would become a perfectly rounded-out being, spherical in form and complete in all the essentials of a perfect manhood. I am looking into these things in spirit-life, and I assure you they occupy all of my time and attention; not to the exclusion of taking an interest in my friends of earth, ah, no I for my work is at times in connection with those who were dear to me while in the form and those who were associated with me in my work, and I would have them know that I bring them my regards and greetings from the eternal world.

Mr. Chairman, I was interested in the temperance movement when here. I believed there was a great work to be done for the elevation of mankind. It seemed to me that the curse of intemperance was a terrible evil which must be overcome; it seems no less so to me now, and I am working to that end: to bring up the poor unfortunates who are addicted to the labit of intemperance to that plane where

up the poor unfortunates who are addicted to the habit of intemperance to that plane where the habit of intemperance to that plane where they will be strong and powerful enough to resist the temptation which comes upon them, crush the evil under their feet, rise above those things which debase and degrade their manhood, and put forth their powers toward something higher and grander. I assure all such that when they attempt to do this they are assisted and blessed by denizens of the spiritual world, who are working for the redemption of mankind from evil conditions and from wrong-doing.

doing.
You may announce me as William L. Meeker, of Newark, N. J. I think my friends will recognize my message and be glad to learn that

William Jordan.

I have drifted here from the direction of the Metropolis. I am from New York, mortally speaking, and my name is William Jordan. I am anxious to come into communication with friends in the body. They do not look for my return, for they evidently believe that I am silenced forever concerning material affairs. But I am seeking to break the chain of silence which binds me and take the first sten to day. But I am seeking to break the chain of silence which binds me, and take the first step to-day. I wish my friends to know that I have not been ignorant of their affairs since I died, or rather, the affairs which most intimately concerned myself; that I have been fully aware of all that has been taking place. I am not entirely satisfied with things as they are; but I presume I shall have to rest content, as the settlement has been made and there is no way of revoking it. I desire to meet my friends, those of my family, in private, at some place, I care not where, for I have something to inform them of concerning my own particular matters, which information will, I know, cause them great surprise, for there are things which they do not fully understand, but which I think I can explain. It is possible that I believe myself posplain. It is possible that I believe myself pos-sessed of more power than I really am, but I sessed of more power than I really am, but I think, if I can find a medium who is adapted to me, I can control that person and make my wishes known, and also convey the knowledge which I possess to my friends.

I have not had much time to look around me in the spirit world, and I have not cared a great deal about it. My interests have been here. I have arred wither to know of the daining of my

deal about it. My interests have been here. I have cared rather to know of the doings of my friends in the body, and look after those material possessions which belonged to me. I have seen them disposed of partially to my satisfaction, but not entirely so, and now it seems to me as though a great weight had been removed, that I had been set free to look about me in the spirit-world, and if I can find anything of interest that I can convey to my friends, I shall be glad to do so. I am pleased to find that I have glad to do so. I am pleased to find that I have a home in the spirit-world, although it is not as pleasant as I would like to have it, yet I am told that it can be beautified and made more belitched and I am told that it can be beautified. habitable; and I am anxious to see how this thing can be done. Perhaps I can learn of those around me. I have been assisted here and invited to speak the best I could, and I have done so. If my friends do not wish me to communicate in this way I shall be sorry for them; but if they desire me to come, I want them to provide me with a medium, for I do not wish to speak of my earthly affairs in public, for they concern no one but myself and my friends. I hope they will respond to my wishes. William Jordan.

Lotela,

For Susan Robbins, Mrs. Rebecca F. Whiting, and E. V. Wilson.

[To the Chairman: How do? Lotela come

[10 the Chairman;] How do? Loteia come to finish up. Here's a squaw, and now Loteia tell you just what she says:

"My friends are in Boston, and I come here with the hope of reaching them. I was told by a person who had controlled here and spoken that my friends would see my message, and that is why I come. First, allow me to send my love to them all and to tell them that they may all to them all, and to tell them that through all the years that have passed since I left the body I have remembered them; I have seen the changes taking place in their midst; I knew how hard certain experiences were for them, and I know that one particular dear friend felt almost as though she could not bear the burdens which pressed upon her. I tried to bring her strength, and I think I did so, for to day she her strength, and I think I did so, for to day she is surprised to find herself still pressing forward, still bearing the burdens of life, and doing so with almost a willing heart, for she has begun to see that life holds out pleasures and sunshine for her in spite of all the sorrows and pain of the past. I wish Charlie to know that I am trying to guide him, that I desire to have his arthway as pleasure as negsible, but that I can pathway as pleasant as possible, but that I cannot prevent discouragements coming, nor dark clouds from sometimes arising before him. I want to tell him that the disappointment which he had not long ago was for the best, and he will live to acknowledge that it was so. I wish all to feel that I am with them, that many dear

friends are by their side—not constantly, not every moment of the time, for we have a work of our own to perform in the spirit-life, but frequently—and when opportunities are given, we come to them and try to make them happier and more peaceful because of our presence. My name is SUSAN ROBBINS, and my friends in Bos-ton will receive what I have given." The next one is a squaw, who, I suppose,

lived in the body a long time — seventy-two years. She can't control my medy, because when she comes close to her or any one like her, she, the spirit, feels as though she was almost she, the spirit, feels as though she was almost dead in the body, paralyzed, and so she can't make herself known through the medium, but she wants to give a little message. She says: "It is not four months since I passed away, but I have wishes concerning my friends in the body. I very much desire to meet them and to tell them I am now alive. I send my love, and wish them to know that I am happy, that I have found a good home with dear ones who wish them to know that I am happy, that I have found a good home with dear ones who passed on before I did. It is very sweet to find such care and attention as the mother gives to her child, as dear ones belonging to the family circle extend to the loved object of their affections, and I realize this fully in my new existence. All seems peace with me, all contentment, although there are moments when I yearn to be present in tangible form with the

shall all meet in my own sweet home. I am the wife of Mr. Edwin Whiting of Dedham, Mass. My name is REBECCA F. WHITING "

There is a chief here who was a medium when in the body, and he is one in the spiritworld now, because he is a kind of connection between the spirits that cannot manifest to their friends and the people in the body. Through him they can send words to their friends, those they love, who live here in this hunting-ground, but he can't get hold of my medy—he has tried ever so many times; he wants to give a little to-day, and so Lotela will help. medy—he has tried ever somany times; he wants to give a little to-day, and so Lotela will help him. He says: "I will only give a few words, this afternoon, to my family and my friends. I bring the deepest love of my being to my dear wife and my beloved children. I would assure them again, as I have done before, that I am with them, working for their welfare and for their interests materially and spiritually. I desire them to feel that, under no circumstances, will I forsake them, for I know that I can work harmoniously with each one. My bestances, will I forsake them, for I know that I can work harmoniously with each one. My beloved daughter, who is a medium for spirit-control, frequently senses my presence. Through her powers, as well as through the powers of others, I can give forth something which will bless humanity; therefore, I feel that my work is here and with those dear instruments of the spirit-world. I am often with others who are controlled by spirit-power, and, wherever I can, I will endeavor to give a manifestation, a fact concerning the spirit-life, which will enlighten those who are ignorant. I feel that I must do this because of the past and because of the future in the spirit-world, and I am ready and willing to perform whatever work in this direction I find before me. I send my heart's best love to my dear ones and would assure them that I am with them. I desire my sister to know that I am often with her, bringing her influences to strengthen and to cheer, each interest. ing her influences to strengthen and to cheer, seeking to bless and benefit not only herself, but others with whom she comes in contact, and I eagerly await the time when we shall meet in the spirit-world. To day I would speak briefly of matters concerning material speak briefly of matters concerning material life, concerning the material interests of my loved ones. I have seen, with pain, their struggles to retain their old home, or a portion of it, to retain a hold upon the homestead which will serve as a place of refuge, as a habitation for them. Around it so many associations cling, no other spot on earth holds for them the same interest and attraction and is so heloved by no other spot on earth holds for them the same interest and attraction, and is so beloved by their spirits. I will do all I can to keep them in the old place. I hope my friends who knew me in the body and who were fraternal in spirit toward me, will be ready to do their part concerning the dear ones. We do not ask them to give one cent in this direction, but would like them, if possible, to purchase bonds which may in the future be redeemed, in order to assist my dear ones in holding what is really theirs, but which threatens to pass out of their hands. I do not come as a mendicant, I only come asking timely aid which I fully believe will be repaid by and-by. I cannot say more now. I have been anxious to give a word from this place. I assure my friends, and I have them scattered everywhere, that I forget none, but would ever work in harmony with them. E. V. WILSON."

Now Lotela wants to tell the brave that lives at Hudson, Mass., named Foss, that she has been trying to find out about the spirit he wanted her to, about the very bright spirit who comes to him sometimes. Loleta says that the spirit declares that it is all just as she told him shout baself long time or hout the spirit declares. about herself long time ago, but she does not hink he will ever fully ascertain concerning it from people in the body, because those who knew of her, of her habits, life and work when knew of her, of her habits, life and work when in the form, are a great ways off across the big waters, and those who knew about it will not tell anything. They do not wish to see demonstrated in any way the power of spirits to return and make themselves known, and so she does not think Foss brave will ever learn about what he wishes from this side of life. By-and-by she thinks she will be able, with the help of other spirits, to give him what she calls chapters which he will be able to understand and recognize because they will be given in various ways. She says to wait patiently, and what is given him will be corroborated in the future. She sends her love to him and says she is still, as ever, one of his band, the guide who leads him onward. Ottawa desires to be, remembered too. Waukeleta wants him to know that everything is getting along all right, and by-and-by thing is getting along all right, and by-and-by-thing is getting along all right, and by-and-by-there will be greater power and the manifesta-tions will come better. She says the spirits are taking a rest just now preparing for fuller-work in the future.

MESSAGES TO BE PUBLISHED.

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

June 2.—Sargent Moody; B. Chamberlain; Mary J. Willard; H. H. Earle; Father Cleveland; Jennie,

June 6.—Dr. E. A. Tweedy; Sarah A. Brown; Julia Morgan.

June 9.—Lucy Edwards; E. C. Fellows; Mrs. Maria Benet; R. L. Morton; Rebecca Jordan; Samuel Jacobs; Mrs.

Mary Webster.

June 13.—Mary J. Phillips; Peter Rogers; Gyrus Miller; William S. Clemence; Mary Dearborn; Wallace H. Blackwell; James Bennis.

June 16.—Mrs. Almira L. Baker; George H. Plerson; Jora Snow; Della A. Walker; Daniel Brndy; B. W. Titus.

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

tle. June 23.—Children's Day. — Lillio May; Lottie Sanby; Rutha May Williams; Albert Johnson; Bessie Spurr; Johnny Harmon; Mambe Wheeler; Carrie Dunn; Willed, Hunt; Annie Bates Graves; Willie Barstow Bates; Mary J. Simpson: Sammy Marston; Isabelle; Little Golden; Johnny McArthur.

McArthur.

June 27.—John Munroe; Henry Paine: Maria Roberts; Leonora W. Sullivan; Sylvester Taylor; Lotela, for Annie L. F. Fish; Emily K. Darling; William Wallace; Henry V. Wilte; Emma M. Livermore,

June 30.—Elbridge G. Moulton; Lydia Maria Child; Minnie Hardy; Samuel O. Stone; Elljah L. Howes; Lotela, for Helen M., Carr, Mary Abbie Bird, Mary Stillman—Robert Anderson.

Verifications of Spirit-Messages DR. JOHN T. BLAKENEY.

To the Editor of the Banner of Light: In looking over the Message Department of

the Banner for the week ending June 10th, 1882, I noticed a communication from my old friend, DR. JOHN T. BLAKENEY, of Dunkirk, addressed to me. I can attest to the verity of the message. The first circle he ever attended was at my The first circle he ever attended was at my house, and at that time I think he was a member of the Catholic Church. He was educated for the priesthood. At the second or third sitting he received a communication from Bessie, his wife, who had been long in spirit-life. This communication established Spiritualism with him. The message from him is acknowledged to be true of him by all who knew him.

The Spiritualists of Dunkirk send their greeting, and bless the Banner of Light, and its me-

ing, and bless the Banner of Light and its medium, Miss Shelhamer. May her life be prodium, Miss Sheinamer. May her life be pro-longed, and the blessings of peace and love crown her efforts. We all bless her for the glorious privilege offered us through her mediumship of hearing from our loved ones in spirit-life. Yours in the cause, A. S. Cobb. Dunkirk, N. Y., July 8th, 1882.

ELI GAGE.

To the Editor of the Banner of Light: In the Banner of Light dated June 24th, 1882, is a communication from ELI GAGE, of Wau-kegan, Ill., which communication I recognize as very characteristic of him. I have been acquainted with him very intimately for thirty-six years—first in Antioch, Ill., then at Waukegan. He was a firm Spiritualist for the last thirty years of his earth-life. He passed away from the same house we occupied previous to moving to this place. He was truly an honest man, made no hollow introfessions; was truly man; made no bollow professions; was true and sincere in what he conceived to be right and just. Every one who knew him as we did would say the same. He was known by all as "Uncle Eli." I know not that he had an enemy on earth. We were very glad to hear from him from the spiritual world, speaking so kindly to

his friends.

Dear Bro. Gage, please come again and give us further account of your experience on the other side of life. Thanks to the medium; may she be long sustained to give us words of cheer from the world of light and life.

GEO. HALE, SE.

Kenosha, Wis., July 11th, 1882.

MRS. GERTRUDE E. HILL.

To the Editor of the Banner of Light: It gives me pleasure to notice and verify a message from Mrs. GERTRUDE E. HILL, given through the mediumship of Miss M. T. Shelhamer, and published in the Banner of July 1st, 1882. I have been acquainted with Mrs. Hill for some eight or ten years, and have met her at her own house frequently, and also at grove-meetings and spiritual gatherings for quite a number of years. She speaks of being confined to a wasting, wearisome body for a long time, which is true. I have heard her express a belief that she would not be disappointed when she entered spirit-life, and she now says she was not. I have visited Mr. and Mrs. Hill at De Ruyter, and they have visited me at my home. I have no doubt the message is from her, as she says, for it reads just as she used to talk.

Fraternally, A. BATES.

Homer, N. Y., July 5th, 1882. 1882. I have been acquainted with Mrs. Hill for

MELVINA ANDREWS.

To the Editor of the Banner of Light:
In the Banner of June 24th is a communica-In the Banner of June 24th is a communica-tion from Melvina Andrews, given at Banner of Light Free Circle on April 25th, 1882. I take this opportunity to state that Melvina Andrews was my wife, and passed to spirit-life in No-vember 1878, and that the communication is in every way characteristic of her; and to me, as well as to others who knew her in earth-life, is another link in the chain of evidence that the way is ever open for our spirit friends to acquaint us of the grand fact of intercommunication between the other world and this.

TRUMAN L. ANDREWS.

Cold Brook, Herkimer Co., N. Y., July 10th, 1882.

EPHRAIM CHASE. To the Editor of the Banner of Light:

I wish to say that the communication from EPHRAIM CHASE, in the Banner of Light of April 1st, is correct as to the time and manner of his death; he lived in Sandown, (instead of West Hampstead, as stated in the communica-West Hampstead, as stated in the communication—but as it was nearer to the post office and other places of business here than in his own town, perhaps it is not strange he should make the mistake.) He was not a Spiritualist.

C. BATCHELDER.

West Hampstead, N. H., July 16th, 1882.

foreign Correspondence.

"Conditions" Before the Academie Royale. To the Editor of the Banner of Light:

Permit me to place before your readers an account which is now substantially going the rounds of the Belgian press and which must be considered on all hands a curious case, and of a nature to interest inquirers into the psychological realm of research. The fact of its introduction before the learned body named below, is of itself of marked significance:

A very interesting subject was presented on the 24th of June to the Académie Royale de Médecine of Belgium by M. Verriest, Doctor of the Faculté of Louvair.

A young lady about twenty years old is afflicted with a nervous disease and exhibits a phenomenon excessively curious of double existence; she has in some kind an ordinary and an extraordinary life, a first condition and a second condition; in the second state, she is ignorant of whatever may have happened in the first state, and vice versa.

When she came in the room where the Académle sat, the young lady was in the second condition. M. Verriest declared to the company that at certain epochs this subject was plunged into a lethargic sleep during six weeks, taking no food, hardly breathing; on that day the phenomenon had disappeared; there remained no more than the alternance between the two conditions. The first condition occurred six months ago. She did not know in this, the second condition, who it was that attended her in the first; she did not even know her own mother: it was quite different as soon as she was again in the first condition. In that the phenomenon of the second equally disappeared.

A fact similarly remarkable is, that in the second condition it is impossible for this young lady to take any liquids; she cannot swallow anything liquid until she returns to the first condition. Another singular thing is, she loses | we referred at the time of its occurrence. In coming her voice, and though she moves her lips as if speaking, no sound passes them.

self submitted to M. Verriest's observation, a third condition has declared itself: the hypnotic state. She is afflicted with a paralysis of the right leg, and of course walks with very great difficulty; but when hypnotized, she walks with the greatest ease, speaks very easily, and is perfectly conscious of what is happening, thus differing from M. Hansen's somnambulists, who are mere automatons.

M. Verriest says that the paralysis of the right leg was such that, some years ago, this person could not leave the bed; but, since she has submitted to the experiences of hypnotism, she walks alone with the help of a stick, and occupies herself with the care of housekeeping; a considerable improvement was produced at the same time in her physical and moral state, and she is rapidly recovering.

All the necessary experiments in support of these affirmations were made by M. Verriest in presence of the company, and they seemed to be sensibly interested in them.

H. VANDERYST. Spa, Belgium, July 6th, 1882.

In the Up-Hill Fight

Which Spiritualism is constantly waging against the many religious and social influences opposing it, it is essential that it should be relieved from all impedimenta, and dissociated from everything (not forming an integral part of it) which hinders its advancement. With this view, in the early part of the present year, we defined the dual aspects of Spiritualism, and its relation to primitive and modern Christianity, and in the present instance we purpose to consider it in its relationship to Freethought.

Before, however, we can do this it is essential to arrive at some understanding as to what is meant by the latter term, for whilst, like Christianity, it is in its essence admirable, in some of its modern manifestations it is the reverse, its very mention conveying to many sincere and well-disposed minds a sense of antagonism to the religious sentiment within them. "Thought" in itself is free; mortal man cannot stop or restrict its action save by impeding the supply of mental food, or persuading us not to exercise thought in some given direction; but the term is generally understood to include free expression, both orally as well as in script and typography, of the thoughts evolved or ideas formed in our minds.

Unrestricted thought, free inquiry and liberty to express our honest convictions on all matters pertaining to the welfare of humanity, is an inalienable right of every man and woman; and anything which tends to check this in any of its stages is undoubtedly wrong. We think there are very few if any Spiritualists who will dissent from the above proposition. The religion of Spiritualism regards nothing as too sacred for investigation, but encourages man to acquire and disseminate knowledge from and in every available avenue; hence Spiritualism comprehends and includes

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genuine Freethought. There is, however, a wide difference between No. 7. Published at 21 Park Row, New York.

this and the Materialistic stamp of Freethought with which it is too often confounded. The one comprehends matter and spirit in its scope; the other, matter and mind. The tendency of Thousands of Abandoned and Hopeless the former is constructive; of the latter, largely destructive. The one presents the truth it accumulates to the world, and points out what it conceives to be erroneous in accepted religious formulas or social customs; the other attacks indiscriminately all religious systems, and having decided that mind is the outcome of matter, and that their combined action is adequate to account for all natural phenomena, it persistently ignores the existence of spirit, whether of God or man, often treating with ridicule and contempt men of undoubted honesty and superior intelligence who have come to contrary conclusions. This is a bastard sort of Freethought, and unworthy of the name; yet from its prominence, too often mistaken for the genuine article, causing repulsion in the minds of many who would welcome the advent of a broader platform:

We have before argued and shown that Spiritualism embodies true Christianity, and we now assert that it includes Freethought in its widest and most comprehensive interpretation; but as Spiritualists, as a rule, discard the dogmas of Christianity, retaining only the essential principles, in like manner do they discard the dogmas of Materialistic Freethought. Eclectic in both its scientific and religious aspects. Spiritualism selects and appropriates all ideas in harmony with its central principles; it gives freely to the world its thought-treasures, and gleans in return scintillations of truth emitted from the minds and souls of those without its ranks. As a free interchange of commodities tends to the material wealth of nations, so does a free interchange of thought tend to the mental and intellectual wealth of the community; still it must be an interchange to be productive of any substantial good. The iconoclastic Freethinker forces his wares upon unwilling customers, who do not appreciate them. The philosophical Freethinker exhibits his in their most attractive form, and invites inspection, so that those who do take them, doing so on their intrinsic merits, appreciate them accordingly. The Spiritualists, as we have shown, belong to the latter class, and whilst they would not quarrel with their more bellicose brethren over what appears at times an excessively free deliverance of thought, they as a rule prefer to circulate their thoughts in a calmer atmosphere. Nature's greatest operations are noiseless, and we can find no better teacher.—The Harbinger of Light, Melbourne, Aus.

The August Magazines.

THE ATLANTIC MONTHLY-Houghton, Millin

& Co., publishers, Boston.

The present issue of this magazine is destined to be an historic one. Starting out with an excellent frontispiece—a steel-plate portrait of the late Ralph Waldo Emerson (which picture we have been assured personally, by an expert, is the best likeness of the great philosopher of Concord which has yet been given to the public)-it follows up this treat to its patrons with a continuation of "Two on a Tower," by Thomas Hardy; a choice poem by Oliver Wendell Holmes (evidently intended to refer, as to its theme, to Mrs. Harriet Beecher Stowe); a breezy narrative, "Across Africa," by Charles Dudley Warner; a touching story of fidelity to truth and a man's interior convictions, by Rose Terry Cook, titled, "Some Account of Thomas Tucker;" a continuation of "Dr. Zay," by Elizabeth Stuart Phelps; a poetle sketch by "H. H.; " a wellsustained paper by W. T. Harris on Ralph Waldo Emerson and his work; and other fine articles in prose and verse, together with reviews of recent literature, "The Contributors' Club," and the other departments. To this array of good things for the mental appelle is added a sixteen-page supplement in which is embodled a full report of the proceedings at "The Birthday Garden Party to Harriet Beecher Stowe," to which years this will be a document much prized both by literary minds and those who take interest in the footsteps of any nation toward the achievement of grander possibilities; and the handy form in which the Atlan tio publishers have arranged this report for preservation will be likely to give even a larger sale than usual to the August Issue of this standard New England publication.

THE CENTURY—published by a company of the same name, at No. 33 East 17th street (Union Square), New York City.

A. WILLIAMS & Co., 283 Washington street, Boston furnish us with the current—in this case "Midsummer"-number of this favorite periodical. The issue is introduced to the reader by a fine portrait, by Cole of Richard Wagner; "The Border-Lands of Surrey," 'The American Museum of Natural History," "An Aboriginal Pilgrimage," and "Some English Artists and their Studios" are among the chief of the illustrated papers: and "The Personal History of Garl baidi," (with portrait) by E. D. R. Bianciardi, "The Phantom Sailor," by Noah Brooks, "Steam Yachting in America," (with plans, etc.,) by S. G. W. Benjamin, are prominent in the list of its general contents. Howells continues "A Modern Instance": poetry is contributed by standard authors, and the departments are excellent. The midsummer Century is sure of a wide reading.

THE MAGAZINE OF ART .- The letter-press and il lustrations of the current number of this popular monthly are of equal merit. The former have no flavor of hypercriticism in their notices of artists and their works, and furnish much interesting information. Of the latter, three full page engravings, "Prince Char-ile's Parliament," from the picture by W. B. Hole, A. R. S. A.," "The Death of Hippolytus," from a Greek vase of the fourth century B. C., and "The Favorite," from the atelier of Seymour Lucas, will be admired An article, "The English Claude," a title applied to Richard Wilson, is embellished with a portrait of that artist and a charming engraving, "Morning," from one of his pictures. While there are many other of the contents of this number worthy of special mention, we have room barely to allude to an ex quisitely-finished engraving, "A Fair Patrician,' from the picture by Hans Makart, and "Sidney Car ton," by Barnard, the latter representing the hero of Dickens's "Tale of Two Cities" standing upon the scaffold and looking up toward the sky at the moment of his farewell to earth-an attitude of undeniable eloquence. Cassell, Petter, Galpin & Co., publishers. 730 Broadway, New York.

WIDE AWAKE has for the most prominent feature of its issue for August, "The Rebellion of the Daisles," an operetta, words and music by Louis C. Elson, with six illustrations by R. B. Birch. The story is happily conceived and well told, the music sparkling, the situations effective, and the costuming unique. It can be easily "brought out," and is sure to be well received. Miss L. B. Humphrey has produced for this number three fine drawings: "Child Reinie and the Laurel" frontispiece), "Pasture Lilies," and "Canada Lilies" the first accompanied by an exquisite poem. "John Angelo Visits the Water Color Exhibition" imparts, with its thirty-one illustrations, a good idea of one of the chief attractions of New York City. "The Floral Procession," by Louisa T. Craigin, will revive pleasing memories in the minds of old Bostonians. The charming "Wall Flower Papers" are continued, as also "The Trojan War," "Magna Charta," and "Old Ocean." E. E. Hale describes his late visit to the English Parliament, and a score of other contributions serve to make the reader highly pleased with this month's Wide Awake, and to look forward with bright anticipations for that of the next. D. Lothrop & Co., publishers, Boston.

RECEIVED .- THE MANUFACTURER AND BUILDER. A Practical Journal of Industrial Progress. Vol. XIV,

A CONTRACT OF THE PROPERTY OF

A MEDICAL WONDER.

Sufferers Made Happy by Relief.

Immense Crowds Seeking and Finding Relief from Pain and Restored to Health.

Doctor Flower, of Boston. His Methods of Treatment, and his Remarkable Cures.

New York Correspondence of the Chicago Inter-Ocean. NEW YORK, May 26.- This is surely an age of wondrous power. Scarcely does the excitement of a sensation die away ere a still more startling wonder shakes the community. Anything new and wonderful creates an interest in this great country of ours, but when with that something new merit and absolute genuine success are combined in an unparalleled and miraculous sense, it is what the world has wished and prayed for for centuries. And I feel that for the benefit of the sick I should say something about these wonderful and apparently supernatural cases, and New England's great if not miraculous healer.

The physician I allude to, Dr. R. C. Flower, is well known in the East; in fact, no doctor is better known. His beautiful home and office faces Franklin Square, corner of Washington and Brookline streets, Boston, Mass. Dr. Flower has but lately moved from New York to Boston, the change being due largely to the great efforts made by a number of Boston's leading men and women who are his

GRATEFUL PATIENTS AND ADMIRING FRIENDS. He has hundreds of patients in New York vho would not, under any circumstances, have any other physician in case of sickness, though he should live in Europe. I write what I know, and know whereof I write. I have most closeand know whereof I write. I have most closely watched Dr. Flower's practice for years. I have heard him on the rostrum, and I have seen and known of his curing many hopeless and what the leading doctors had pronounced incurable cases. When, Mr. Editor, I say that I have seen him cure the sick in hundreds of instances of consumption, cancer, heart and nerve troubles, rheumatism and paralysis—in fact, of every kind of disease, apparently bringing them out of the jaws of death and throes of dissolution, I only say what I have seen, and hundreds of others have seen and will testify to.

Dr. Flower has a peculiar way of examining patients. He never asks them a question, but takes them by the hand, holding their hand to his ear for a moment, and will then describe his ear for a moment, and will then describe their trouble more accurately than they can themselves. For example, Mr. Arthur P. Conant, of Warwick, Mass., called on Dr. Flower, at The Vendome, in Boston, a few weeks ago. He had never seen the Doctor, and the Doctor had never seen him, and he knew, further, that the Doctor knew nothing about him. Shortly after the Doctor took him by the hand he said quickly, "Were you not scratched very badly one morning a few years ago?" "Yes," he replied, "though I had not thought of it for some time." Dr. Flower continued: "The man who scratched you had poison in his blood, and he poisoned you, and just after you were scratched—the same day—you were badly bitten by a dog, I think, and it was

AN AWFUL DAY TO YOU."

This he admitted was true. The doctor then described all the symptoms and various troubles arising therefrom. I heard Mr. Conant say himself that Dr. Flower, without asking him a question, told him his troubles better than he could have told them himself, and described them as I have stated above. The man is now under treatment. Two or three months ago X. O. Mills, Esq., of Milford, N. H., called on Dr. Flower, an entire stranger. Dr. Flower took him by the hand for a few minutes, then said:

"My dear man, I should think your life was one of horror—you must feel every minute of life that at any time you are liable to have your life terminated. Don't you know you have a live animal in your stomach, and one that belongs to a southern country?"

The horror-stricken man replied, "I was afraid I had." He then stated that he was in the army, during which time he frequently AN AWFUL DAY TO YOU."

drank from the

POOLS IN THE FLORIDA SWAMPS, shortly after leaving there he felt the creature, as the Doctor described it, in his stomach, and that every minute of his life for stomach, and that every minute of his life for the last fifteen years he had been in perfect dread, and pretty much all the time in great agony. Dr. Flower took charge of the case. It was soon apparent that the first remedy was a death-blow to the creature—and soon there be-gan to pass away scales and bones and pieces of feet. The man received almost immediate re-lief and is today comparatively a well and lief, and is to-day comparatively a well and

happy man.
Dr. Flower has this advantage in diagnosing over other physicians, that by this intuitional gift (which is greater than that of mind reading) he is able to tell the exact condition of every patient without guessing, as all doctors do more

ALLOPATHS BACK DOWN.

ALLOPATIS BACK DOWN.

A short time ago Dr. Flower made an offer to some allopathic doctors in New York to put up \$5,000, if they would do the same, to be forfeited if he did not, after making a given number of examinations, describe the physical condition, without asking any of the parties questions, better than they (the allopathic doctors) could after they had questioned the patients thoroughly. The offer was not taken!

A correspondent of the Albany Evening Journal reports a prominent New York minister as saying:

"I regard him as one of the most wonderful men in all the world. His wonderful gift in diagnosing diseases is to me a marvel. I am thoroughly satisfied that under favorable circumstances Dr. Flower can see and describe the install of human believe and minutely describe. inside of human beings, and minutely describe the workings of any disease as easily as he can the troubles on the outer surface. His exami-nations and treatments are to me phenomenal They are wonderful, and as satisfactory as they are wonderful."

"What are your ideas." Pasked "as to this power, and how came he in possession of it?"

"OH, IT IS A GIFT FROM GOD!"

"on, it is a gift from the Lord, of course, for no one, unless he was inspired of the Lord, could do what he is all the time doing." He then related a number of cures which had come under his observation, including cancer, consumption, paralysis, rheumatism, dyspepsia, and the most aggravating nervous troubles, and many of the cures were wrought in what seems to him to be an incredible short time. The Rev. Dr. Styker, a Presbyterian divine of Saratoga, after listening to Dr. Flower's diagnosis of his son's case in a most accurate manner without asking any questions, stated that

ner without asking any questions, stated that he had been preaching that the age of miracles was over, but that the examination he had just witnessed was more like a miracle to him than anything also.

anything else.
Dr. Flower is sought all over the country in desperate cases—cases of life and death—cases that physicians are unable to do anything for, and it is in these cases that he shows his great power in a

BRILLIANT MANNER,

I was at his office once when a gentleman came to have the Doctor go with him to his home some eighty miles in the country. In a nervous, excited manner he stated that his wife was very sick; that the doctors said she could live but a little while longer; that she had a lung trouble, combined with heart trouble and the fever. "What would you come to my place for and see my wife to-day?" "Not for a thousand dollars," replied Dr. Flower. "You see this great number of patients awaiting me. Those I must see. I should like to accommodate you, but I must attend to these in waiting." "Then what would you charge me to come out after your office hours?" "Five hundred dollars," said Dr. Flower. "Then come out this evening," said the man. BRILLIANT MANNER,

He reached the gentleman's home about 9 o'clock that night. There were two physicians present, doing all they could, but the woman was dying. On entering the room, one of the doctors, addressing the husband, said: "You are too late with your city doctor; it is all over now; she is dying." Directly Dr. Flower touched her hand he discovered that the doctors had been treating her for

DIFFICULTIES SHE NEVER HAD,

and had never discovered her real trouble. Dr. Flower ordered very different treatment from what she had been having. Holding the palse with one hand and the other hand over the heart, he imparted apparently his life and vitality to the dying form. In a few minutes the woman spoke naturally and said she was better, but Dr. Flower was nearly exhausted. He left a prescription, together with full directions, and hastened back on the midnight train.

As the gentleman paid Dr. Flower his fee he said: "With all the thousands of dollars I have paid to doctors, I feel that you are the only one that has really earned his money. I wish I could make it five thousand times five hundred dollars."

The woman continued to improve so that in three weeks, she was able to go to the doctor's A few months ago a Western banker, whose name I will give if necessary, called on Dr. Flower to see if he would go some six hundred miles to see his daughter,

A YOUNG LADY WITH CONSUMPTION.

"What will you charge?" said the banker.

"Two thousand dollars," replied Dr. Flower.

"Too much," said the old man. "My dear sir," said Dr. Flower, "my time will be worth much more than that at my office. I will miss near a hundred patients if I go with you, and my expenses, which are very great, go on here just the same." "Well, I have come after you, and I cannot go home without you," replied the gentleman. Dr. Flower reached the banker's house the next afternoon. After making a careful examination he stated that it was his opinion that he could cure her, and, in the language of the old banker, that announcement was the first sound of a joy bell heard in his house for many a day, for every physician whom he had consulted had the opinion that there was no help for her. Dr. Flower commenced treating her and continued to do so up to about three weeks ago, when he dismissed her a cured woman.

Dr. Flower is deeply engaged in his work, and A YOUNG LADY WITH CONSUMPTION.

Dr. Flower is deeply engaged in his work, and the interest he takes in his patients is like unto that which a father takes in his children. He is especially noted for his candor in always tell-ing his patients just what he thinks as regards

HIS GREAT WORK.

The Boston Ecening Traveller says: "Dr. Flower has a national reputation. In and around Boston, within twelve miles of the city, be has one thousand nine hundred and thirty-four patients. He has nearly twenty-five thousand patients, inclusive of consultations by mail and telegram, and during the month of March alone he received one thousand six hundred and four telegrams relating to consultations, and his mail numbers hundreds of letters per day. Of numered and four telegrams relating to consultations, and his mail numbers hundreds of letters per day. Of course no man could be possessed of such superhuman powers as to carry on a work of such magnitude unaided. Dr. Flower has a number of associate physicians, both men and women, and a private sceretary and stenographer, in constant employ. Here he not only receives hundreds of patients in a day, but every mail carries his magnetic remedies to the homes of the siek and afflicted, and every mail returns to him testimonials of cures expressed in the most enthusiastic terms of appreciation. That Dr. Flower cures every kind of disease, and so greatly abeviates all chronic afflictions as to make them practically cures, there is no room to doubt. Stacts are stubborn things, and facts speak for themselves. He has restored to health patients whom other physicians had given up to die. As to the secret of his power the Doctor evidently has his own ideas, but he is reticent regarding them."

DR. FLOWER HAS

his business so arranged that with the aid of his excellent assistants no one need be neglected, be the work ever so great. Dr. Flower has among his patients, which number into the thousands, many of our most distinguished men in the professional and business walks of life, including learned doctors of divinity, statesmen, manufacturers, and some of our noted actors. noted actors.

Our Continent, of Philadelphia, May 10th, published an interview with Joe Jefferson, the great actor. Abbreviating it of nearly all questions, "Joe" told the following facts:

questions, "Joe" told the following facts:

"Reporter—I understand that you are a patient of Dr. R. C. Flower, of New York City? Would you mind telling me what you think of him as a physician? The answer will be of interest to the public from the fact that Dr. Flower has a great reputation both in this country and in Europe, and by many is regarded as the greatest healer in the world.

"Mr. Jegerson—Well, sir, I regard Dr. Flower as a very wonderful physician, possessed of the most marvelous diagnostic powers, and I tell you frankly I like him, professionally and socially, as a physician and as a man, and every other way. If it had not been for him I would not have been playing in Philadelphia today. If it had not been for Dr. Flower, heaven only knows where and in what condition I would have been now.

IIIS STORY.

"I will tell you how, but my story must be short. Last spring, all broken up, unable to play, or pay any attention to the stage, unfit for business or anything else, I called upon Dr. Flower. Without asking me a word, the doctor took me by the hand, placed my hand to his ear, and in a few minutes described my hand to his ear, and in a few minutes described each trouble, cause, etc., and symptoms. I was perfectly dumb for a time. I knew I was in the presence of a man who knew my exact condition, who could see at a glance the interior as well as the exterior of a man, and I felt that he was master of the situation, though all help sought elsewhere had failed. Well, I put myself under Dr. Flower's treatment. I began to improve at the very beginning, and at the end of a course of three months' treatment I will say I never felt better in my life, 'Way back in my boyhood days I was never healthier than I am to-day. Since the 1st of September I have played every night as well as at many matthees, and feel all the better for it. I feel like I was young again and ready for another life's work; and for this wonderful health and splendid feelings I am indebted to Dr. Flower."

WHAT DR. FLOWER CLAIMS.

Dr. Flower denies that there is anything supernatural in his work—that it is only the more perfect triumph of the natural. That some people have natural gifts surpassing all others in certain things; that such cases, and what seems to be wonders, have always existed, and always will exist. Whether correct in this or not, one thing is sure—he is making a record in the his-tory of the cure of diseases so far ahead of ordinary doctors that a few years ago he would have set the world agog as a miracle-worker.

Dr. Flower is in every sense of the word a progressive physician. In addition to his superior gift and power, he resorts, as needed, to any and all the modern methods known to the progressive schools of therapeutics. Well assisted by both lady and gentleman physicians, magnetizers and electricians, he is able to attend to almost an unlimited number of patients, be their condition ever so precarious and com-plicated. In New York, Dr. Flower had a large institute which was always full and crowded with patients. This he has given up for the purpose of avoiding the extra and laborious work it naturally imposed. Patients from a distance who need his personal attention, or the direct treatment and supervision of his assistants, are comfortably quartered with most exants, are comfortably quartered with most excellent families near the Doctor's residence. DR. FLOWER AS A LECTURER.

DR. FLOWER AS A LECTURER.

DR. FLOWER AS A LECTURER.

Dr. Flower is not only a leader, standing at the head of the successful practitioners, but he is equally as popular and brilliant as a lecturer. One leading Eastern journal designated him as "the plumed knight of the rostrum," quick, bold, and eloquent, witty, pathetic, sarcastic and fascinating. Educated in early life for the bar and rostrum, he can as easily handle men as medicines. There seems to be a terrible antagonism between the old allopathic school of medicine, or "regulars," and Dr. Flower. They have been trying to make it warm for him, and he in return is making it terribly warm for them. He denounces the allopathic system of therapeutics as a system of quackery, and their poisonous drugs as the mighty Moloch of the nineteenth century, at whose feet perish more men, women and children than are slain by famine, pestilence and war. The Doctor delivered a lecture on the evening of the third ultimo, in Tremont Temple, Boston, before an the head of the successful practitioners, but he is equally as popular and brilliant as a lecturer. One leading Eastern journal designated him as "the plumed knight of the rostrum," quick, bold, and eloquent, witty, pathetic, sarcastic and fascinating. Educated in early life for the bar and rostrum, he can as easily handle men as medicines. There seems to be a terrible antagonism between the old allopathic school of medicine, or "regulars," and Dr. Flower. They have been trying to make it warm for him, and he in return is making it terribly warm for them. He denounces the allopathic system of therapeutics as a system of quackery, and their poisonous drugs as the mighty Moloch of the nineteenth century, at whose feet perish more men, women and children than are slain by famine, pestilence and war. The Doctor delivered a lecture on the evening of the third ultimo, in Tremont Temple, Boston, before an immense audience; subject,

"The LITTLE LORDS OF CREATION; or The Allopathic Czars." The lecture was peculiarly a popular one, prepared for a popular and claims of true morality are warmly advocated. The calms of true morality are warmly advocated. The rotale pool of the service of the service of the subject, the subject of the service of the service of the service of the subject o

allopathy. From the beginning of his remarks to the close of the lecture the audience gave vent to their feelings in constant outbursts of laughter and applause. The leading journals of Boston highly commented upon the lecturer and lecture as a success, and devoted from one-half to two and a half columns to a synopsis of half to two and a half columns to a synopsis of the lecture. He has been offered five thousand dollars to deliver this lecture, on twenty-five consecutive evenings, in Eastern cities, but this offer he has declined, as it is out of the ques-tion for him (at this time) to neglect for a mo-ment his professional responsibilities; but I understand that it is his intention, at as early a day as possible, to deliver this lecture in all the principal cities. It is pretty certain, Mr. Editor, that wherever it is delivered there will be a great crowd. be a great crowd.

A LEADING BOSTON LAWYER, after listening to the lecture, said: "Dr. Flower is to me a puzzle, a magnetic and psychological wonder. His control over the human brain is very great. Why, he will make a person laugh at nothing, saying the most ridiculous things in the same way. His style is complete. A person is compelled to laugh whether he will or not. I should say that the same magnetic power which draws patients to him from all parts of the globe and cures them in such an interammon way is the same power. A LEADING BOSTON LAWYER.

same magnetic power which draws patients to him from all parts of the globe and cures them in such an uncommon way, is the same power which gives him control and at once makes him master of his audience."

But I must bring this long letter to a close, or I shall weary you and your readers; but I have this to say: I have only given a few facts relating to thousands of Dr. Flower's seeming miraculous cures; they are facts which are living, and have been recorded, and will ever stand inscribed on the pages of the solid book of history. In giving to your readers this brief account of Dr. Flower's work I have done what I know to be true, and discharged a duty to my fellow-men. Discredit these statements, as his professional rivals will, there still stands the facts, which his most reckless and bitter enemies dare not challenge. And so long as Dr. Flower can cure the sick, which they cannot even relieve; so long as he can do in a short time what their schools combined cannot do in a generation, just so long will the sick from all perits of the world county. time what their schools combined cannot do in a generation, just so long will the sick from all parts of the world come to Dr. Flower, and re-turn to their homes singing his praises, and just so long will his thousands of friends and admirers in the East believe that he is New England's and New York's great doctor. J. H. B.

Berkeley Hall Lectures.

W. J. COLVILLE'S DISCOURSES.

No. 1-All Things Made New.

Delivered Sunday Morning, Sept. 48th, 1881. No. 2-Why was our President Taken

Awny? Delivered by Spirit E. H. Chapin, Sept. 25th, 1881.

No. 3-President Garfield Living After Death. Delivered Sunday, Oct. 2d, 1881.

No. 4-The Spiritual Temple: And How to Build It. Delivered Smulay, Oct. 9th, 18st. No. 5-Houses of God and Gates of Heaven.

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

of the Future. Delivered Sanday, Oct. 23d, 18sl.

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

No. 8-In Memory of Our Departed Friends.

Delivered Sunday, Nov. 6th, 1881, No. 9-The True Gift of Healing: How we May all Exercise It. Delivered Sunday, Nov. 20th, 1891.

No. 10-The Restoration of the Devil. Delivered Sunday, Nov. 20th, 1881.

No. 11-The Blessedness of Gratitude. Delivered Thursday, Nov. 24th, 18st,

No. 12-The Tares and the Wheat.

No. 13-Natural and Revealed Religion. Delivered Sunday, Dec. 4th, 1581. The True Bosis and Best M

of Spiritual Organization. Delivered Sunday, Dec. 11th, 18st, No. 15-What kind of Religious Organiza-

tion will best Supply the Needs of the Hour? Delivered Sunday, Dec. 18th, 1881,

No. 16-The Origin, History and Meaning of the Christmas Festival. Delivered Sanday, Dec. 25th, 1881/

No. 17-The New Year, its Hopes, Promises and Dutios. Delivered Sunday, Jan. 1st, 1882.

No. 18-Death in the Light of the Spiritual Philosophy. Delivered Sunday, Jan. 8th, 1882.

No. 19-The Coming Physicians and Healing Institutes.

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

No. 21-The Religion of the Coming Race. Delivered Sunday, Feb. 19th, 1882. No. 22-New Bottles for New Wine; or, The

True Work of the Religious Reformer. Delivered Sunday, Feb. 26th, 1882. No. 23-The Coming Government.

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

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

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

No. 26-The Sermon on the Mount, and its

Ethical Teaching.
PART II.—DO WE ALWAYS RECEIVE OUR JUST DESERTS Delivered Sunday, March 19th, 1882.

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Perusal.

Notices of Spiritualist Meetings, in order to insure prompt

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Banner of Bight.

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

Science and Religion.

There is so much meat in the little book, just published from the author of that other remarkable book, "Eece Homo," that any single notice of it would necessarily be too general to possess interest enough to engage public attention. Prof. Seeley has proved himself one of the most remarkable writers of the age in a field in which there is acknowledged to be so little of either comprehensiveness or originality. He appears to be the very man that was required by the times to supply the right and the clear interpretation of religious things to leave anything like an abiding impression. There are so many striking and strong features to his new book on "Natural Religion," that it is necessary to take them up one at a time. Therefore we refer at present only to his most felicitous and effective treatment of the current issue between science and religion, promising to come to his discussion of other related topics in the future.

Prof. Seeley regards it as a singular coincidence that has combined in apparent opposition to theology the two mightiest forces of the present age-Revolution and Science. Still, he holds it to be no more than a coincidence, though ready theorists will never be content to seenothing more in it. He says that by regarding the Church as a body of which Theology is the soul, and by tracing all the body's actions to the natural disposition of the informing soul, it is easy to come to the conclusion that Theology is an essentially conservative and stagnant principle, with the strongest natural affinity for despotism, privilege, respectability and every kind of antiquated pretension-in short, a way of viewing the universe which inevitably leads to all the vices peculiar to old endowed corporations. An institution thus opposed to revolution should, it is thought, be at war at the same time with science. But, says the writer, it is quite possible to believe in a God, and even a personal God, of whom Nature is the complete and only manifestation.

He maintains that science has all the character of a theology, and that the Deity it proclaims is not different from the Deity of Chris. tians, but only a "too much disregarded aspect of Him." Atheism he calls the "demoralizing palsy of human nature, which consists in the inability to discern in the universe any law by which human life may be guided," and he thinks that it is daily made more and more impossible by science itself. And while, too, he asserts that there is less than ever of revolt against the Christian law of fraternity in this age, and that redemption of the poor and that pacification of nations which Christianity first suggested are more prominent than ever among the aspirations of mankind, he adds that the organization of the Church appears ill-adapted to danger; and, what is far more serious, he says that "the old elevating communion with God which Christianity introduced seems threatened by the new scientific theology." Science he considers as a theology, that is concerned with God in Nature, God being only a synonym for

It is as idle, he thinks, to complain of the march of the scientific spirit as to complain of the law of gravitation itself. It cannot be prevented, even if we were able to show that it should be. Yet he thinks we may look forward to a time when this transition shall be over, and when a new reconciliation shall have taken place between the two sorts of knowledge. "In that happier age," he says, "true knowledge, scientific, not artificially humanized, will reign without opposition; but the claims of science once for all allowed, the mind will also apprehend the universe imaginatively, realizing what it knows." The disenchantment which the progress of science has caused has forced us to inquire if analysis is not a sort of sacrilege. Still, science cannot easily destroy our feeling for human beings. "We are in such close contact with our own kind, our imagination and affections take such fast hold of our fellowmen as to defy physiology." In Germany, alarm has lately been expressed at the havoc which devotion to physical science may make with the feelings; but the scientific disbelief in humanity has been rare.

Nevertheless, those who perpetually study Nature, says our author, if they study in a healthy and natural manner, will always in some sense feel the presence of God. "The unity of what they study will sometimes come | J. Colville. This meeting is largely attended home to them and give a sense of awe and de- and its success is assured.

light, if not of love. But upon those who do not study Nature the advance of Science and the rumor of its discoveries can have no other effect than to root out of their minds the very conception of God." He says that the remedy for this is to be found in the study of Nature becoming universal; that is, let all be made acquainted with natural laws; let all form the habit of contemplating them, and atheism in its full sense will become a thing impossible, when no mind shall be altogether without the sense, at once, inspiring and sober, of an eternal order." The distinction he makes between theology and religion is this: by theology the nature of God is ascertained, and false views of it eradicated from the understanding; by religion the truths thus obtained are turned over in the mind, and assimilated by the imagination and the feelings.

Since every sort of theology, he says, agrees that the laws of nature are the laws of God, it is evident that in knowing nature we do precisely to the same extent know God. And as thus regarded, it is to be said of God that, so far from being beyond knowledge, he is the one object of knowledge, and that everything we can know, every proposition we can frame, relates to him. The religious party cries out against this as pantheism, which it says is practically not distinguishable from atheism. Nevertheless, scientific men do tell us, in the very language of theology, that all hope and all happiness lies in the knowledge of nature, meaning by that term the universe. Thus by opposing theology, they create theology anew. They themselves confess that they have found him in nature itself, where the religious party say it is vain to look for him. What is there, in fact, that can be studied besides the universe? Nature, to scientific men, means laws discerned in phenomena and they recommend a knowledge of nature as the only true wisdom. In the strictest sense, says our author, it assuredly deserves to be called theology.

The Christian Advocate and Dr. Phelps.

The Christian Advocate of New York, organ of the Methodist denomination, takes issue strongly against the Rev. Prof. Phelps, of Andover, in his position, noticed some time since in these columns, that the pulpit should no longer ignore Spiritualism. The ground of objection is, that it cannot "be shown that such discussion would check its progress, and that evils counteracting any good results that might follow would not arise." By "evils," here, of course, the Advocate means damage to the church, or to the popular religious beliefs. The Advocate is undoubtedly right. The attempt to discuss Spiritualism in the pulpit, as recommended by Dr. Phelos, would be a most suicidal proceeding. The only hope of safety for the church, as against the influx of spiritual light, lies in maintaining profound ignorance on the subject; while the pulpit discussion of Spiritualism would inevitably set both preachers and people to inquiring and experimenting for themselves, and this could have but one result—their general emancipation from church dogmas and conviction of the reality of spiritcommunion. Hence the Advocate significantly says, Dr. Phelps "has produced an article for which the Banner of Light could easily afford to pay a large sum."

But this Methodist organ affects to think very lightly of the phenomenal proofs of Spiritualism, and sharply reproves Prof. Phelos for giving "the weight of his testimony and name to the Spiritualists," in his acknowledgment that natural science has failed to give a solution of these mysteries. It intimates that he is "not acquainted with the extent to which science has gone in the investigation of these phenomena," and says: "We know of no more unmorded utterance from the nen man so eminent." It admits, however, that there is "a small number of facts" which cannot be "explained on strictly scientific principles," but thinks that "these can either be demonstrated to be similar in kind to mysterics of nature, for which no supernatural origin is claimed by any one; or it can be shown that there is nothing in the nature of the case to raise the presumption that they are supernatural." The Advocate further says:

"It is pitiful to find Professor Phelps speak ing of planchette as 'the simple form of Spiritualism,' and calling it, with Sargent, 'the despair of science.' Planchette is as easily explained of science.' Planchette is as easily explained as a child's plaything, and the mental operations of honest persons in whose hands it performs have often been explained to flem, and made the amusement of many an hour in vari-ous scientific and literary clubs."

All this is hardly consistent with the Advocate's evident fear of pulpit discussion of these matters. If these mysteries are so easily explained, what is to hinder even any third-rate Methodist preacher from clearly expounding them to his congregation? Such statements plainly show that this Christian editor is either using the language of bravado, or that he is himself unacquainted with the phenomena, and with the utter failure of so-called "natural science"to explain them. The mistaken assumption that if any of these phenomena are of spiritual origin they must be "supernatural," and the flippant assertion that "planchette is the age, and seems to expose it to the greatest as easily explained as a child's plaything," are sufficient indications of either gross ignorance or the want of honesty on the part of this Christian Advocate. Prof. Phelps is evidently much the better informed as well as the more honest of the two.

The Advocate, in reply to Prof. Phelps's statement "that the Scriptures are not silent on the subject of necromancy is a fact of some significance to the pulpit." says:

"Many things are treated in the Bible, which, as treated there, should not be discussed in the pulpit. Some, perhaps, should not be touched there."

What then becomes of the common church doctrine so often affirmed in creeds: "The Holy Scriptures, of the Old and New Testaments, are our only perfect rule of faith and practice"? Here is a "perfect rule" which the Christian Advocate thinks it will not do to go by! Verily, there seems to be need of a more thorough "Bible Revision" than we have yet

The Neshaminy Falls (Pa.) Camp-

Meeting. Each day brings added pleasure and profit to the sojourners at this flourishing camp. The attendance is large; numerous picnics from various Christian churches visit the place, and these strangers evince a deep interest in what is said from the platform. The best of order prevails in the camp, and Captain Keffer and is assistants deserve great credit for the skill which they exhibit in maintaining order. Capt. H. H. Brown is a first-class chairman. The speakers during the week ending July 23d were Mrs. A. H. Colby, Mrs. Shepard-Lillie and W.

Dr. Slade Again in Trouble.

After having had so much experience in the past on British soil, we should suppose Dr. Slade's good common sense would have kept him out of the meshes of English bigots and unscrupulous men. But it was not to be, it seems, as the following statements amply show.

The first intimation had at this office that Dr. Slade was in Canada and in trouble, came from a telegram sent by James A. Wright, as follows: "Is Dr. Slade in Canada? Papers report him badly exposed in Belleville, Ontario." The editor of this paper being out of town when the telegram arrived, the assistant editor took upon himself the responsibility (which we very much regret) to return the following answer 'No. See Banner, June 3d, sixth page," which referred to an impostor by the name of Dr. Charles Slade, (an alias probably,) who was known to be in that vicinity at the time. The reason we did not notice this fact in our last number was because we were not certain that Dr. Henry Slade was the man arrested. But to make the matter sure, we addressed a letter to Mr. J. Simmons. Dr. Slade's New York agent, asking for facts in the case, and in due course of mail-too late for our previous issue, however—the following letter was received, covering one from Dr. Slade:

221 West 22d street, New York,

Dear Mr. Colby—Yours of the 15th came to hand this morning. In answering your questions I will try and give you as full and complete a history of Dr. Slade's visit to Bellville, plete a history of Dr. Slade's visit to Bellville, together with his statement of the alleged exposé, as it is possible for me to do. Some time in the month of May Dr. Slade received a letter from Mr. J. L. Lewis, of the Intelligencer—a newspaper published in Belleville—asking him if he would come to Belleville and favor those wishing it with an opportunity of witnessing phenomena said to cour in his presents. phenomena said to occur in his presence. I answered Mr. Lewis over Slade's signature that he would go, providing he could be assured a def-inite sum. Other letters passed, until it was inite sum. Other letters passed, until it was settled that he was to give them his services for one week, commencing on the first day of July, for which they were to pay him one hundred and fifty dollars and expenses. Rooms had been provided for him at the Dafore House, where he arrived on Saturday morning, at 2 A. M., on the day agreed upon, July 1st. On Tuesday, the 4th, I received a telegram from Mr. Lewis, saying he had sent me fifty dollars on account by express, which I afterwards re-ceived. On Thursday, July 6th, Dr. Slade wrote to me in regard to forwarding his mail, and then added, "My work here has been a success so far, but has been very hard on me. I held five sittings a day. I leave here for Detroit to morrow night; will arrive there Saturday morning, at 9 A. M." On Sunday, the 9th, my attention was called to a paragraph in the N. Y. Sun, purporting to come from Ottawa, Ont., saying Dr. Slade had been exposed in Belleville on the day previous by the chief of police and other gentlemen; that upon his conlessing the fraud, and explaining how it was performed, he was given five minutes to leave the place. I did not believe at that time there was any foundation for the report.

Nor do I now believe Dr. Slade guilty of the

charge. Is it to be supposed for one moment that after they had paid the fifty dollars sent me, besides being responsible for the hotel bill, that an officer would allow a person to depart when the evidence of his guilt [confession] was complete, as the published reports show it to

To return to Slade: He arrived in Detroit Saturday morning, as he had written me he would, and lectured there the following evening. Thence he went to Ypsilanti, and from there to Battle Creek, when he wrote me, and which is the first and only thing he has said to me about it. You will see by Slade's letter, which I enclose, that he says he was drugged. No doubt he thinks he was, but, having seen him so many times so completely under the mental or psychological influence of those by whom he was surrounded, that he could not tell whether he was on foot or on horseback; I feel that under the circumstances, being alone, and believing he was among friends, the course pursued by those making the charge would make him wild indeed, and whatever he might say would in all probability be just what they wished him to, or willed him to. The published reports, so far as I have seen,

agree with what Slade says, that a confession of guilt was the price demanded to secure his liberty. Very truly yours, J. Simmons.

Another account of the affair appears in the Belleville Ontario, purporting to explain how Dr. Slade got away. We copy the concluding paragraph :

"Chief McKinnon thought it was his duty as a guardian of the public morals to have the fraud arrested. With this object in view he started after a warrant, but when the paper was being made out several gentlemen who had witnessed the exposure and confession asked witnessed the exposure and contession asked the chief to show mercy toward the worthless creature and let him go. He finally consented, but now regrets not having locked Slade up and giving him the benefit of a public exhibition before the police court. The chief gave him three minutes to pack his trunk and 'git.' 'Dr. Slade' acted promptly, and inside of the possibility way to the dept." specified time was on his way to the dépôt."

We here give Dr. Slade's explanation of the affair. He says, in a letter to Mr. Simmons, referred to above :

"I could not write you about the Belleville trouble, for I was too ill. I hear it has been in the Sun. I am glad of it... I was drugged un-til I was wild, and did not know what the matter was for some time. ... In my lecture (in Battle Creek) I gave a good account of it all....
The Chief of Police said if I would not say it was all a trick (the scances) he would lock me up. I said, 'If I say so I will be telling that that is not true.' They said they did not care: I must say so, or be locked up. 'Well,' said I, 'if you will let me go I will say so'; and I did, but wrote back a long letter, telling the other side. It will not hurt me. I told all about it in my lecture at Detroit." was for some time. ... In my lecture (in Bat-

The above appears to be the gist of the whole matter. Barring the slur at the Banner by the Religio-Philosophical Journal in giving its report of this unfortunate occurrence, its account is very fair indeed-strange as it may seem-so much so that we transfer a portion of the editor's remarks to our columns. Too much ventilation cannot be given to the facts in the case, just as they occurred. All we blame Dr. Slade for is-knowing him as we do to be a bona flde. first-class medium, having repeatedly witnessed the manifestations of spirit-power through him that he did not stick to the truth in regard to his mediumship, and go to prison, if compelled to, instead of giving opportunity to a bigoted press to publish him as a fraud. But here is what our Chicago contemporary offers:

"There seems to be something in the atmosphere pervading Queen Victoria's dominions which breeds a cyclone for Henry Slade whenever he inhales it. His unfair treatment in England is still fresh in the public mind. Whoever has studied the history of the English trial, whatever his opinion of Slade or the pheromena may be must admit that the man way trial, whatever his opinion of Slade or the phenomena may be, must admit that the man was shamefully abused by Prof. Lankester, the the English press and courts. After leaving England he visited Germany, where Prof. Zöllner experimented with him, the result being published by the Professor in three volumes, which were afterwards condensed and translated by Mr. C. C. Massey, barrister-at-law, of Loudon. Through Mr. Massey's admirable work the English reading public has become familiar with the important testimony furnished by Zöllner as to the verity of the phenomena, the book having passed through several editions in England and America. The phenomenon of independent slate-writing has phenomenon of independent slate writing has been witnessed in Slade's presence by thousands of intelligent observers; hundreds of these observations have been made under con-

ditions wholly unexceptionable and establishing the fact beyond any controversy except from those to whom no evidence, however complete, is sufficient—and there are some such. The editor of the Journal has repeatedly had this writing upon his own marked slates, that never left his hands until after the completion of the writing, which occurred while the slates were in plain sight, never having been placed under a table or any other cover, Slade only touching the tips of the fingers of one hand to the wooden rims while the writing was in progress. The editor has also seen other phenomena in Slade's presence under conditions

jually as good. After having demonstrated in nearly all the principal countries of the world the existence of these phenomena; after they have been pro-nounced by some of the leading conjurers of Europe as beyond their art; after wringing from scientific men an acknowledgment that from scientific men an acknowledgment that the manifestations are not explicable upon any hypothesis of fraud or jugglery, Mr. Slade in the pursuit of his vocation and in compliance with a contract, visited the somewhat obscure little city of Belleville. Ontario. Soon after hi arrival a despatch to the Chicago papers states he had been exposed and had confessed that i was trickery. Knowing that whatever he may have confessed in no way affected the phenom ena heretofore referred to, we were not wor-ried, as the Journal has always stoutly main tained that each séauce or experiment must stand on its own merits independent of all others when the question of its genuineness is

A Professional "Exposer" Nonplussed.

Last week the inquiry was made in our colimns, "Who is Starr?" Turning back to our issue of March 18th, some account may be found of the doings of this individual in Lee Center and Delta, N. Y., and of an ineffectual attempt made in the former place by Mr. A. A. Wheelock to cause him to prove the truth of his charges against mediums, or stand self-accused of foisting on the public, more especially he so called "Christian" portion of it, as true that which he knew to be false. "Professor Starr" had, just prior to leaving Lee Center, promised to return if desired, and either duplicate or explain any spiritual phenomena, under forfeiture of five hundred dollars in case of failure. Mr. Wheelock, hearing of the presumptuous boastings of this champion pretender, entered the lists against him, with the well-known medium, Henry France, and his own long and varied experience in combating just | are unable to cramp and confine the experisuch Goliaths, as his reliance. He sent for the Starr " claiming to be one of the first magnitude in the Constellation Exposé; but it failed in answer to the call, and the opportunity to gain half a thousand dollars, to come within the scope of his vision, and the effort went for

What the result would have been had the Professor" come to time, may be inferred from what took place at a scance recently held by Mr. France in Binghamton, N.Y., at which he (the "Professor") was present under an assumed name, an account of which is given on the tenth page of this number of the Banner of granted every privilege before, during, and after the scance, to satisfy himself of the genuineness of the manifestations, and that, come whence they might, they did not come from any volition on the part of the medium or any one confederated with him; he was even on the committee to examine the medium and establish the conditions under which anything that could come, should come.

The next day this "exposer," who once pubicly declared that all so-called spirit-manifestations "were but tricks, illusions and frauds, invented and practiced by unprincipled men for their own profit and for the delusion of the five thousand dollars to any medium who assistants could not perform under the same is belief that "he could medium on the face of the earth"-said of the phenomena witnessed the evening before: "I could not fathom them; they were too deep for scauce, but suddenly left town, says our informant, and true to his Lee Center reputation, did not do so.

And why should he? Doing so would have invalidated his right to the title of "Professor" for in following his profession as an "exposer." the less familiar he is with the truth the more soundly he can berate it, and the fewer twinges of an abused conscience he will be forced to endure in his tirades against it.

Upon the whole, the influence of one who has appeared under half a dozen or more aliases, showing that his reputation in one place is not sufficient to secure for him a hearing in another, and has been engaged for nearly a dozen years in exposing that which thrives upon his efforts, cannot be very great among honest, freeminded men and women. We have before us a copy of the Meigs Co. Telegraph, (Pomeroy, O.,) of Dec. 23rd, 1874, containing a lengthy report of "Prof. Starr's Expose of Spiritualism" in that place on the Saturday evening previous. We take it for granted the individual who at that time introduced his subject to his audience by saying "They had no doubt come there for the purpose of assisting him in combating our great common enemy—the davil." to be the same as the one who in Lee Center was known as "Prof. Starr," in Michigan as "Dr. Clark." in another place as "Dr. Thomas." and in Binghamton as Mr. Sessions. In 1874 he was exposing the Davenport Brothers; this year J. Frank Baxter; how many during the intervening years he has aided by his efforts to destroy we do not know; but we do know Spiritualism still lives, and will continue to live. and that its mediums and lecturers are supported, and will continue to be, by every intelligent, honest person on earth who has investigated the evidences of the truth of the great subject they teach and demonstrate by facts that are as palpable to every human sense as the sun at noonday is to that of sight.

What to Do with the Indian.

The message of Red Wing, which appeared in the Message Department of July 22d, is direct to the question started above. Red Wing tells the white government at Washington that it has not pursued a course in relation to the education of the Indian that would result in the education of any one. But his advice is, and he comes on purpose to give it, to surround the Indian children with the same influences that surround white children; to educate their hands at the same time with their minds; to teach them first of all how to earn their living by means of their labor; to teach them how to become self-supporting and self-respecting. Red Wing would have the Indian children taught to read and write; how to employ figures arithmetically; also, to become prudent; to practice calculation and forethought. He would have them made to understand that the late E. V. WILSON, tenth page.

person who earns but one dollar a day cannot live like another one who earns five. He would have Indians taught that they are human beings, and must provide for their own future and the future of their offspring.

The old braves of the tribes, even if they can. not now learn these things for themselves, wish to have the younger ones learn them, so that the latter, by means of this information, instruction and training, may be fitted for the duties of a higher mode of existence than the old Indians have known. He wants the young braves and squaws fitted to live in a more civilized condition; and he tells us that it is our duty to provide the means of instruction for these young people. While they become scholars they ought also to become workers; to learn to till the soil, raise crops for their own subsistence and that of those depending on them, and comprehend the various branches of mechanical labor. In this way those who come after will know how to build their own lodges after the designs of the white people, and learn to manufacture the fabric of their own clothing and to make their own garments. This is the problem presented to the nation in connection with the Indians; it is a simple one, and can easily be solved. Red Wing is confident that after such a scheme of education has been tried, and the hand of mercy and justice has been extended to the Indians, they will be found fully capable of taking care of themselves in peace and comfort.

Timely Words.

In the message of Spirit Sarah M. Thompson, in the Message Department of the Banner of Light for July 22d, she expresses a feeling of painfulness at the persecuting spirit with which mediums are at present too largely treated, and particularly because it is manifested more by those within the lines of Spiritualism than without them. These persecutors, she says, profess to be earnest, sincere and honest Spiritualists, yet they are headlong in denouncing and decrying those phases of mediumship which they have not yet learned to understand, and about which they are ignorant. The spirit says she has learned that there are narrow-minded individuals, who, because they ences of others within the limits of their own experience, charge upon the former insincerity, dishonesty and fraud. They would gauge and measure all phenomena in life by their own standard, whether of intelligence or of truth; and what they cannot comprehend they

refuse to believe possible to take place. She says they think their own experience must fit the experience of all others; and therefore they are unwilling that those who have gone further in their researches, and become more clear-sighted in their investigations, and attained more knowledge of the spiritual powers and possibilities of man, should announce Light. On that occasion, "Prof. Starr" was the truths which they have received to the waiting world. She believes, and so do a great many others with her, that a great deal of the discord and inharmony prevailing in the world comes from nothing but an attempt on the part of some to limit and restrain the capabilities of others. They wish to cramp the individuality, or we may more justly say the personality, of those with whom they associate. They want to mold them after their own pattern and stamp them with their own features. This explains very much of the discord that exists in families, in social circles, and in communities. Now if, instead of following this habit, we will protect our mediums, surrounding them with people." and frequently said he would give none but kind influences, and show ourselves ready to guide them to the right when we see would produce a manifestation which he or his | them disposed ignorantly to go to the wrong, they will grow purer and holier, and show a conditions upon witnessing it three times," and | disposition to attract none but good and exalted spirits, and eventually be able to reflect (phenomena produced in the presence) of any more fully their teachings. Spiritualists are too prope to set up their own standards for mediums; but it is to be remembered that, as the spirit-world inaugurated the movement of Spirme. I am sure there was no deception." He at itualism on earth, so it has it in its keeping, the same time promised to attend another and, being the directing power, must alone he considered.

The Leaven Working.

The Leaven Working.

The Christian Union gives an account of a meeting held recently in Springfield, Mass., by some Methodist ministers, for the reading and discussion of four essays on "The Intermediate State," "The Resurrection," "The Judgment" and "Heaven and Hell." The writer of the first argued that no one had yet reached heaven or hell, but all were resting in their pilgrimage from the here to the hereafter, in Hades; the second essayist argued for the mediaval doctrine of the literal resurrection of the identical body which is buried in the grave; the third fixed the location of the judgment on the earth and the time at the end of the world; the fourth insisted that the Scripture, metathe earth and the time at the end of the world: the fourth insisted that the Scripture, metaphors respecting hell indicate either a place of horrible physical torment or of mental anguish still more dreadful. Contemporaneously, the Presbyterian ministers of Chicago devoted their session to a similar theme, namely: "What are we to believe concerning Hades?" The essayist is represented as regarding Hades as the final abode of the dead, not a half-way house, and divided it into bearen and hell. The house, and divided it into heaven and hell. The majority resolved that this was so, or at least

that this was their opinion.—N. Y. Tribune. The above paragraph illustrates the utter want of any definite knowledge, and the great contrariety of opinion, that exists among our popular religious teachers on all subjects pertaining to the after-life-notwithstanding the claim strenuously put forth by them that the Bible contains a full and sufficient revelation

of all that need be known on these subjects! It also shows that the leaven of Modern Spiritualism is working in the clerical mind, in spite of all efforts to shut it out. A few years ago there was little difference of sentiment among "orthodox" or "evangelical" clergymen on the topics mooted above. Modern Spiritualism has set them thinking, and wide diversities are being developed in consequence. "The agitation of thought is the beginning of wisdom," and though crude notions come to the surface for a time, once men can be induced to think on these matters we may confidently expect that the rational teachings of Spiritualism will make their way to acceptance in time.

Lake Pleasant (Mass.) Camp-Meeting.

The sessions of this famous camp-meeting will be formally opened on Sunday, July 30th, Mr. W. J. Colville and Mrs. Sarah Byrnes being the speakers. The assemblage will be largely attended, and we trust and believe that a valuable work for Spiritualism will be accomplished before the close of the meeting, on August 27th. For list of speakers and other particulars see advertisement on our 7th page.

Our Public Free Circles are closed during the hot season, to be resumed early in September.

Read the appeal of the widow of the

New Treatment of the Insane.

The Homeopathists of Massachusetts have petitioned for the establishment of a new lunatic asylum—one in which patients entrusted to its care may be subject to their mode of treatment. This is a move in the right direction, and the granting of their request cannot result otherwise than beneficially to that class of unfortunates for whose relief such institutions are maintained.

Next to no medicine at all, the homeopathic administration of it is by all odds the best. Persons denominated insane are more in need of careful and tender nursing, kindness and sympathy, withdrawal from the turmoils of life, and absolute repose, than those things that are now in a vast majority of cases forced upon them. Hence the magnetic treatment, inasmuch as it usually employs the desideratums we have mentioned, is superior to all others that can be devised. Homeopathists themselves recognize this, and frequently call to their aid those who can impart strong vital magnetism to their patients; but they do this under a cloak, applying the term "rubbing," "massage-treatment," etc., in order to relieve their charges of the fear the great mass of the people entertain of everything new, apparently dreading it as much as our forefathers did the "Evil One" himself.

Callit by whatsoever name they may, it is nevertheless true that human magnetism effects the cure, and that the "laying on of hands" is now, as it was in the times of Christ, was before and has been since, through all of the earth's long line of history, the restorer of health to the sick in body or mind. And the day is near at hand when this truth will be fully recognized, and asylums whose methods of treating shall be based upon it will be reared in our midst. The petition of the Homeopathists is a step in that direction.

Battle-Ground of the Spiritual Reformation.

The composition and electrotyping of this Book of some 550 pages, by the author of "Man and his Relations," is now complete. It has been delayed by several incidental causes which need not be detailed in this connection. Among the circumstances which have occasioned this unexpected delay, it may suffice to mention the author's careful preparation of the essential elements of his work; the failure of the printers to perform their part as rapidly as was expected, and the temporary misplacement of certain important papers which were necessary to complete the original design. It is wellknown that the author never performs his literary labor in a careless or hasty manner. Accordingly, whatsoever he submits to the embalming process of the press is sure to be written with thoughtful deliberation; with a due regard to the proper digestion and logical classification of his materials; the precise and forcible use of language, and the graces of literary art which characterize the works of the most scholarly and philosophical minds.

Experienced publishers know better than to issue a substantial book in summer, when people are disposed to read little save the news of the day and the lighter portions of our current literature. For this reason we have resolved to still further delay the publication of Dr. Brittan's Book until the early autumn. The public may rest assured that "THE BATTLE-GROUND OF THE SPIRITUAL REFORMATION" will be published and ready for delivery on or before the first day of October next. Friends, send in your names for this interesting work.

Friendly Calls.

various parts of the country. Among the and able brother whose labors in the cause of | for a comparatively brief period. Spiritualism in the West have been so effective for many years. Mrs. Robinson is one of the most reliable mediums in the country.

The comparative merits of the Allopathic and Magnetic treatment for the removal of disease, exhibiting the vast superiority of the latter over the former, are ably and forcibly illustrated in the recent experience of Charles E. Taylor, M. D., of St. Thomas, D. W. I., an account of which, in an interesting letter from that gentleman, will be given in our columns next week.

It will be remembered by our readers that in March last we published a narrative furnished us by Dr. Taylor, of the prosecution instituted against him by the only apothecary in St. Thomas, "for practicing Animal Magnetism and dispensing Homeopathic Medicines," and of his trial, conviction and sentence. In a private letter received with the one to appear in our next, he makes the following reference to his case as it now stands:

"The petition to the King of Denmark, for leave to practice as a magnetic physician, has gone on, recommended by His Excellency the Governor of these Islands. Everything has been done on our side to make it successful, and those on the Orthodox side have done their best to make it unsuccessful, even going so far as to publish an anonymous vilification of myas to publish an anonymous vilification of myself in the National Tidende of April 3d, in Denmark. One thing they cannot get over, and that
is the cures, and the sentence from St. Croix,
whither I had appealed my case, is my best
diploma. As I expected, this sentence has gone
against me, so far as the fine is concerned, but
otherwise it is clinching testimony in my favor.
As I have said before, I would stand imprisonment sconer than pay the fine, and I still go on
curing, indifferent to results. In the meantime
I have appealed to the High Court in Denmark, and the Upper Court of St. Croix has
confiscated my stock of homeopathic medicines.
The Homeopathists in the States (some of them, The Homeopathists in the States (some of them, at any rate,) must have departed sadly from the traditions of their school if they could go hand-in-hand with the Allopaths after such an outrage as this. I don't suppose such a thing has been heard of for centuries, if at all, with regard to drugs. It is very annoying, but my time, I hope, will come."

The attention of our readers is called to a new volume of poetry just published by Colby & Rich, and advertised in another column, entitled: "THE LIGHT OF PROPHECY; OR, THE RELIGION OF THE FUTURE," by Edwin A. Holbrook. It is said to be a production of more than ordinary merit, and from a cursory examination given it we confidently recommend it to all thoughtful, progressive minds. We shall notice the volume more fully at an early day.

The Olive Branch for August is a very interesting number. Its editor is doing a grand work for the cause of Spiritualism, hence his paper should have an extensive circulation. The number before us contains an excellent article by "An Old Spiritualist," entitled "Mediums and Mediumship," which we shall reproduce in our next issue. With its utterances we fully agree.

"Facts."

is received. Its contents comprise well authenticated accounts, many and greatly varied, of manifestations that have occurred at scances of a dozen or more mediums. Several illustrations are given. Of these one is of cil, through the medial powers of Mr. A. II. Phillips, who is now at Onset Bay; and another of writing similarly produced, with the same medium, in the middle of a solid block of writing paper. An account by Prof. J. R. Buchanan of a portrait in colors produced in a remarkably short space of time is accompanied by an engraving of it. There can be nothing more potent than facts to convince unbelievers. and next to those transpiring in the immediate presence of an investigator, accounts of those greatest value. Such are given in this periodi-

Brooklyn (E. D.) Spiritual Conference.

A correspondent has furnished us with a report of the meeting of the above Society on the evening of the 17th, at which a large and deeply interested audience listened to remarks made by Mrs. S. W. Fletcher, mainly in review of her experiences in England. As the statements made by her have, in substance, already appeared in our columns, it is unnecessary to again lay them before our readers. At the close of her remarks Mr. Fletcher made a brief address, in the course of which he told some amusing stories illustrating the ignorance and presumption of some so-called investigators. adverted to the readiness to condemn without knowledge shown by many, and announced his intention to give a lecture in the Eastern District, the proceeds of which should form the nucleus of a fund for the defense of mediums when falsely accused.

Street Sprinkling.

We have been impressed for a long time with the idea that sprinkling the streets was detrimental to health. Now we see it stated in the papers that Dr. Fowler, of Buffalo, thinks there is nothing more productive of sickness than street sprinkling. What should be done instead, in the cities, is this: Have the principal streets swept and the dirt carted away directly after midnight. Then nobody would be annoved and health promoted.

Somebody-we do not know who-has written a "brief biography" of us, which appears in the East Boston Advocate, the writer having done so without our knowledge or consent. As we are a very humble individual, never seeking the world's applause, only doing what we consider our duty in the human hive, simply seeking to benefit the race, we cannot conceive why it has been thought proper by said correspondent to tell the readers of the Advocate what we have been doing in our editorial capacity the past quarter of a century, especially as the columns of the Banner have already done that. However, we should be ungrateful not to thank the friendly scribe for his kind words. But this is not all. "A prominent Spiritualist," it seems, has "urgently requested" the Investigator-our non-immortalist contemporary-to copy the article, which Bro. Seaver, with his usual amiability, has done "most cheerfully." adding very complimentary remarks. Our Liberal contemporary places us under additional During the past week we have had pleasant obligations to it, especially so at this time when interviews with prominent Spiritualists from several professedly spiritualistic journals are misrepresenting us to their readers. Messrs. number were Mr. A. B. French, of Ohio, and Mendum and Seaver of the Investigator have Mrs. Katie B. Robinson, of Philadelphia. We known us personally for many years, hence met Mr. French for the first time, and it their opinion is worth a vast deal more than sensationalism, always sooner or later come to afforded us much pleasure to greet this genial | that of those critics who have only known us

A FATAL ACCIDENT.—Our friend, and an occasional correspondent of the Banner of Light. George W. Clayton, of Brockton, Mass., in attempting to descend from the top of a building, on Friday, July 21st, by the slipping of the ladder fell a distance of thirty feet, striking on a joist, breaking six of his ribs on his right side, and causing his spirit to leave his body in about thirty minutes. Mr. C. was fifty-six years of age, and leaves a widow and six children. He was a highly respected citizen, took a deep interest in the Spiritual Philosophy, and for many years has been one of its stanch advocates. His brother informs us that some time ago a spiritual medium warned the deceased that he would meet with just such an accident -and the prophecy has proved too true. Rev. Mr. Beals, Universalist, preached a funeral discourse in perfect harmony with the spiritual belief of Mr. Clayton.

The third of the series of Spiritualistic Experiences, by Prof. J. W. Cadwell on the second page will be found of more than ordinary interest and serve to give late accessions to the ranks of Spiritualism some idea of what its early advocates had to contend with and endure. From personal experience we can fully endorse all Prof. C. says of the genuineness of the mediumship of Laura V. Ellis, having had frequent sittings with her of the most satisfactory character many years ago in this city.

We had a pleasant call this week from Mr. W. Laplain, of Rio Dell, Humboldt County, Cal. He reports a steady increase in the number of believers in the Spiritual Philosophy in that part of the country. He speaks very highly of the valuable gratuitous labor performed by Mrs. Dr. O. B. Paine, who he says is a most excellent clairvoyant, test-medium, and a fine speaker. She is making many converts to the truth of Spiritualism.

Mr. Cephas B. Lynn's speech at Onset last Sunday was pronounced by all who had the pleasure of listening to him, one of his most felicitous efforts. He is one of our best lecturers, and should be kept in the field continually. He would do great good next winter at the South. Southern Spiritualists should secure his services before his engagements next season are filled.

We shall print in our next issue "THE MORAL VALUE AND POSITIVE USES OF PHYSI-CAL PHENOMENA," an Inspirational Lecture given in this city by W. J. Colville, under the influence of his spirit-band, on Sunday evening, June 12th. In it allusion is made to recent efforts in various localities to prejudice the public against form-materializations.

An interesting contribution to our columns from the facile pen of John Wetherbee, will be given our readers next week, entitled: "A Transparency; or, Light Behind the Can-

The Eastern Question

Some of our zealous "investigators' manifest more thankfulness over the finding of what they term "fraud" than over what can upon which full reliance can be placed are of the by no manner of twisting or prevarication be called such. An angel from Heaven may stand cal, and for this reason it should have a wide at their side and demonstrate the immortality circulation. It is issued by the FACT Pun- of man to be a reality, and the fact is scarce LISHING COMPANY, 105 Summer street, Boston. heard of beyond the limited circle of their daily life; but let there be the slightest shadow of a chance to question the integrity of a medium, and at once a positive charge of dishonesty is trumpeted abroad with the loudest kind of "martial music," as though the salvation of the trumpeters from eternal death depended upon making it known. The worst of all this is that when it is subsequently shown that their charges are without any foundation in truth. as most of them are, they appear to have so exhausted themselves in the first instance that they have no strength left to correct the error.

We have received from J. Selby, Secretary of the Dunedin (New Zealand) Free Thought Association, a photograph representation of the laying of the corner-stone of the Lyceum Hall in that place, in October last, a report of the proceedings at which was given at the time, and mention of the exercises in the building at its completion made by us last week. The large assemblage gathered to witness and participate in the ceremonies is finely portrayed on the card, the features of a hundred or more being very clearly defined. Mr. Selby will please accept our thanks for the souvenir.

When we recall to mind the manner in which the Unitarians of Boston treated Theodore Parker, it shows a strong contrast between the religious thought of the world then and now, when we read that the British Unitarian Association has reprinted Mr. Parker's "Ten Sermons," and his "Prayers," and is distributing gratuitously copies of the former and his "Discourses on Religion" to ministers and students. Evidences exist on every hand that mankind and womankind are rapidly emerging from the false teachings of the dark ages.

the fact follows its custom of late to avail itself of every opportunity presented to abuse American Spiritualists, by advising an avoidance of a statement as far from the truth as any statement can possibly be.

The Boston Memorial Society has called for designs, models or drawings of a portrait or ideal statue of Theodore Parker, from the artists, Millmore, Morse, Gould, St. Gaudens, French, Doyle and Miss Whitney, the same to be submitted to the judgment of a committee the first of next January. What will Church bigots say to this? Kick, of course.

Those people who endeavor to keep themselves before the public by and through sheer grief. Talent and sterling integrity need no

The Spiritualists of Lynn, Stoneham, Salem and adjacent towns, will hold a meeting at Dungeon Rock, Lynn, on Sunday, July 30th, services to commence at 11 o'clock. Good speaking and singing.

The Lake George camp-meeting opened on the 23d. A report of the exercises received at the moment of going to press, hence too late for publication this week, will be given in our

Movements of Lecturers and Mediums.

(Matter for this Department should reach our office by

Mrs. S. Dick lectured in Chelsea, Mass., July 9th

Dumont C. Dake, M. D., the magnetic healer, is in Saratoga, N. Y. He will visit the Lake Pleasant Camp-Meeting.

Mrs. J. Yeaw's permanent address, after Aug. 1st

Dr. N. P. Smith, trance and inspirational lecturer will hold a series of meetings in Varney Hall, Old Orchard Beach, Me., commencing Sunday, July 30th.

Edgar W. Emerson, of Manchester, N. H., will be at Lake Pleasant camp-meeting from July 30th to August

Mrs. C. H. Wildes, test-medium, has removed from Tremont street to 80 Green street, this city. See card n another column.

at the Lake Pleasant Meeting through the month of August, where he will treat the sick. "Knowing of the Doctor's powers to relieve pain and disease, I would recommend all who are suffering to visit him while there. Having been treated successfully by the Doctor, I speak from experience." So writes. W. E. Cheney.

W. L. Jack, M. D., of Haverhill, Mass., owing to serious illness, will not be able to be present at Lake Pleasant Camp-Meeting, as he intended. His friends at the Camp can learn more about him by calling at the Doctor's cottage, corner Winona and Honto streets. Coburn Square.

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

The second number of the quarterly record | Is assuming huge proportions. Arabi Pasha, it of spiritual phenomena bearing the above title | seems, is greatly encouraged by England's inaction since the bombardment of Alexandria, or, rather, dilatory proceedings, and his army is rapidly increasing. A "holy war" is proclaimed by him, and the "false prophet" (socalled) is marching to his aid with thousands of Chinese writing on closed slates, without pen- the faithful, it is said. News by telegraph gives the information that Arabi has cut off Alexandria's water supply; that the Khedive has issued a proclamation dismissing Arabi Pasha; that it is feared the city of Cairo will be destroyed by the robels, and the Suez canal also be destroyed. England is now hurrying troops to the scene of action as rapidly as possible.

> Militatory steps are being taken in England for the inauguration of camp-meetings, but the Medium and Daybreak in alluding to the fancy-fair style of the American campmeeting," thereby intimating that camp-meetings in this country are of that kind, which is

> boosting.

and 16th. She will answer calls to lecture, and also attend funerals. Address her care Banner of Light,

vill be Leominster, Mass.

Dr. W. H. Vosburgh, of Troy, N. Y., will be stationed

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

Joseph F. Tounoir Fund.

Amounts previously acknowledged. \$53,48

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FREE Acorrect diagnosis and trial box are, sex and 25 cents to DR. CARPENTER, 219 A Tremont street, Boston, Mass. 1wis*—July 8.

Sunapre Lake Spiritualist Camp Meeting.

The Spiritualists of New Hampshire will hold their fifth annual campemeeting at Blodgett's Landing, Newborry, N. H., commencing September 8th and closing September 2th, 10th, 15th, Sunapee Lake Spiritualist Camp-Meeting.

O. W. Billiam, Newbury, N. H., Committee on Grounds.

A Liberal League Convention and Spiritualist and Secular Camp-Meeting
Will be held at Tama, Tama County, Iowa, September 7th, 8th, 9th and 10th. Let all who can, bring tents and other camping accountements. For such as do not have them, accommodations will be found among the friends and at the hotels of Tama and Toledo. We shall be prepared to supply table substantials and delicacles at reasonable rates. Turn out, all friends of Liberty, and let us have a meeting worthy of our cause. For particulars address the understined at Norway, Benton County, or E. S. Beckley, Tama, Tama County, lowa. The speakers engaged are: Mrs. H. S. Lake, of California; Dr. Juliet H. Severance, of Milwakee; Col. M. E. Billings, of Waverly, Iowa; Nettle Pease Fox and D. M. Fox, editors of the Spiritual Offeria, Oltumwa, Iowa; M. Farington, Pres. I. L. L., Denver, Iowa; and W. F. Peck, of Californa.

At Queen City Park, Burlington, Vt., August 21st to September 11th, 1882. Able and talented speakers and mediams have been and are to be secured. A good Choir and a Band of Music will be in attendance. A stock company of five thousand dollars (\$6,000) has been formed for the purpose of forming a permanent and annual camp-meeting, and this very fine park has been nurchossed by the company for that purpose. Circulars and large posters will soon be issued giving list of speakers and mediams and full details. Parties withing to secure lots for tents or cottages may address the Chalman of the Committee on Grounds and Tents, Dit. S. N. Gould, West Randolph, Vt.

East Barnard, Vt., July 21, 1882. Spiritualist Camp-Meeting

Spiritualist Meetings in Boston.

Engle Hall. -Spiritual Meetings are bebt at this hall, 16 Washington street, corner of Essex, every Sunday, at 10% A.M. and 2% and 7% P.M. Eben Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at 200 doors. Harmony Hall, 34 Essex Street (1st flight),—Spir-hal meetings in this new and beautiful half every Sunday.

flual meetings in this new and beauthul half every Sunday, at 102 A. M. and 25 and 74 P. M.; also every Thursday, at 3 P. M. Several web known speakers and medlums will take part at each meeting. Excellent vocal and instrumental music provided. All mediums and speakers cordially invited to take part in the exercises. Prescott Robinson, Chairman.

Chelsen.—The Spiritual Association holds meetings at 3 and 7½ P. M. in Temple of Honor Hall, Odd Fellows' Building, opposite Bellingham Car Station.

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

RATES OF ADVERTISING.

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

leventk page. Special Notices forty cents per line, Minton, Special Notices turny venue each insertion.
Business Cards thirly cents per line, Agate, each insertion.
Notices in the editorial columns, large type, leaded matter, lifty cents per line.
Payments in all cases in advance.

**Electrolypes or Cats will not be inserted,

AT 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 whereon they are to appear,

SPECIAL NOTICES.

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

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

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

- ADVERTISEMENTS.

NEW ADVERTISEMENTS.

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

July 8. -4w Rochester, N. Y. KIDNEY-WORT HE CREAT CURE

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

THOUSANDS OF CASES nave been PERFECTLY CURED.
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JOHN WETHERBEE,

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MR. BROOKS gives Magnetic Treatment for the relief and Curo of all Nervous Diseases, Spinal and all Female Weaknesses, with wonderful success. Patients heavied reasonable forms. Telephone connections with Mariboro and vicinity. P.O. address, Box 100, Mariboro, Mass,

New England Spiritualists' Camp-Meeting Association.

Ninth Annual Convocation AT LAKE PLEASANT, MONTAGUE, MASS.

On the Hoesae Tunnel Route, midway between Boston and Troy), JULY 25TH TO AUGUST 27TH, 1862, INCLUSIVE.

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

NPEARERN.

The following speakers have been engaged for the meeting: Mrs. R. Shepard Lillie, Mrs. Helen L. Palmer, Mrs. Scille J. T. Brigham, Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, Mrs. Aby N. Hurnildia, Mrs. Famile Days Smith, Mrs. E. L. Saxon, Prof. J. R. Buchanan, Prof. Henry Kiddle, Ed. S. Wheeler, W. J. Colvide, Cephas B. Lynn, A. B. French, J. William Fletcher, J. Frank Bamer, Dr. H. B. Storer, Giles B. Stebblobs, Dr. George H. Geer, Dr. H. B. Storer, Giles B. Stebblobs, Dr. George H. Geer, Dr. H. B. Storer, Giles B. Stebblots, Dr. George H. Geer, Dr. H. B. Storer, Giles B. Stebblots, Dr. George H. Geer, Dr. H. B. Storer, Giles H. Stebblots, Dr. George H. Geer, Dr. H. B. Storer, Giles H. Stebblots, Dr. George H. Geer, Dr. H. B. Storer, Giles H. Stebblots, Dr. George H. Geer, Dr. H. B. Storer, Giles H. Stebblots, Dr. George H. Geer, Dr. H. B. Storer, Giles H. George H. Geer, Dr. H. H. B. Storer, Giles H. George H. Geer, Dr. H. H. B. Storer, Giles H. Geer, Dr. H. H. B. Storer, Giles H. George H. Geer, Dr. H. H. B. Storer, Giles H. George H. Geer, Dr. H. H. B. Storer, Giles H. George H. G. George H. G. George H. G. George H. George H. G. George H. George H. George H. G. George H. Geor

rough devote one entire week for free scances to honest investigators.

The Fitchium Military Band, of twenty-four pleces, will arrive Saturday, July 20th, at 11 A. M., and remain until Monday, August 28th, giving daily two concerts—at 9:30 and 1 P. M. This Band is prenomined by musical critics as baying no superior in New England, especially in concert music.

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

Mr. J. Frank Bacon of Philadelphia, Mr. J. T. Lillie of Brooklyn, Mr. J. Homer Alternus of Washington, D. C., Mr. Chas, W. Sullivan of Boston, Mass., and Mr. J. Frank Baxter of Chebea, Mass., have been engaged to sing at the opening and close of the lectures.

THE HOTEL

Has been leased for the season by Mrs. A. D. French, of 351 Columbus avenue, Boston, who gave such genuine satisfaction to the guests of the house last year, and will be opened for the reception of guests from July 16th to September 15th. Address as above until July 18t; after that date. Lake Picasant, Montague, Mass.

For particulars concerning transportation of campequipage and baggage, leasing tents and fors, engaging loighings and beard, schedules of rational fares, etc., etc., see annual circular, which will be sent post paid to any address by JOHN H. SMITH, Clerk, Box 1422, Springfield, Mass.

The People's Camp-Meeting

The People's Camp-Meeting

JOE W. ROOD, Secretary, Junking N. Y.
Fredonia, N. Y.

4w.-July 15,

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

TESTIMONIAL.

EDOM, TEVAS, Dec. 16, 1880, Dr. S. B. Collins, La Porte, Ind.:

DEARSTR: This certifies that 1 commenced to use your Optum Antidoto on the 8th of Oct., 1879. I used two bottles of the Antidote. It has now been over twelve mentles since I began its use, and I am entirely ented of the habit. No person that uses Optum need have any tears about Dr. Col-lins! Autidote curing them. No money nor anything would induce me to use the drug again. I hope that your life will belong, and that you may be the means of curing many poor oplum eaters. - You are at liberty to use my name as a reference, and I will answer any letter of inquiry to any person wanting to know anything about the Antidote as far

as my experience goes. - Respectfully yours, July 29. - Mus. R. M. GRAHAM. LOVE Of Liquor Cured, Secret Free, Address LA, WILLIS, Parkylle, L. I., N. Y.

A New Book---Just Issued.

THE RELIGION OF THE PUTURE BY EDWIN A. HOLBROOK.

This is a book peculiarly adapted to the present period of religious progress; calculated to attract, for its literary morit, being written in an easy, flowing style of poetic verse, presenting the meaning of the author as unmistakabity as the plainest prose. One hundred and twenty-six pages are devoted to an eple poem on the grand theme of human life and destiny, the renainder to miscellaneous poems of both a pleasing and consoling nature.

The theme of the author is growth from the lowest to the highest, and the crowning destiny, the spheres beyond, through individual wisdom, love and charity.

The moral and religious precepts of the-book cannot fall to strike a responsive chord in every carnest and thoughtful mind without regard to faith, ered or set; and its obstrictance are so attractive that they can hardly fail to leave an impress for good upon the mind, however skeptical. It effectically puts to shence the cry that the doctrines of true Spiritualism in any way can lead to immoratity. On the contary, it shows the grand exuitation and spiriteal growth that must aftend a right understanding of the Spiritual Phenomena and the telations of this world to the spheres beyond.

In its development theory it advocates the idea that sonts

heyond.

In its development—theory it advocates the idea that souls are transmigrated until they arrive at a point where they are splithally self-sustaining, then they are transmitted from parent to child as are the bodies, and become self-sustaining in a spiritual body at the dissolution of the earthy

sustaining in a spirigual body at the dissolution of the earthy.

The author claims to be en rapport with the spirit of John Howard, who guides him through circles and spheres of spirit-life, interviews some of the inhabitants, who relate their past history and experience, giving the bearings of acts and conditions in their former livesupon their spiritanal progress, the hindrances to their advancement, and the surrewards of light living. In the macring law of e-inpensation it reconcles the evil with the good, and vindicates the ways of God to man.

The last scirit interviewed is George Washington, who speaks as a philanthronist rather than as a pariot. He makes a thrilling plea for peace and gives a scathing rebuke to the war-spirit, opposes capital punishment, advocates the election of Federal officers by the people of each locality, in order to save from Jeopardy the life of the President, on whom the responsibility of appointments rests. The two following verses end the poem:

'Y The night is but the shadow of the day,'

The tempest brings the air a purer gain.

Behim the darkmed clouds the sunbeams play;
The dew-drop is the image of the sca;

Man's power the product of a mighty arm,

An Integration of eternity.

Now back to earth with strength of will renewed.

An integration of elementy.

Now back to earth with strength of will renewed.

I wait to hear the location's mulled oar.

And trusting that the seenes in vision viewed.

I may review; upon this truth I rest.

To evil's problem solve, and ask no more;

Eternal Love and Wisdom knoweth best.

Efermat Love and W (soom knowen nest, 5) be a waluable accession to the family literature, and no liberal mind will tegret its purchase. We therefore confidently plegseak for it: a wide clreutation, and solicit orders for the book on the principle of mutual exchange, and full value received. eccived. Cloth, 12mo, pp. 156. Price \$1,00; postage 6 cents. For sale by COLBY & RICH.

THE MEDIUMS' FRIEND

In published in the interest of all Mediums throughout the world

WHO are honest and conscientious. Many of our mo-diums that have been exposed (2) are good and true mediums, and those who are, now standering them will, by becoming acquainted with the laws governing the phenom-ena of Spiritualism, regret with bitterness their basty and, in some instances, wholesale condemnation of mediums.

ach subsequent insertion. No noverthement masses amount than 25 cents.

89-SPECIMEN COPIES BENT FREE: 64

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 Beller, with Hymns and Songs designed for Circle and Social Singing. Compiled by James H. Young, Paper, 8 page 8. Price 15 cents, postage free.

For sale by COLBY & RICH;

For the Banner of Light. THE WATER-LILY.

INSPIRATIONAL POEM BY GENA F. SMITH.

On the clear and shining waters Of the lakelet's silvern round, Floats the fragrant water-lily, sweetest flower that e'er was found.

In my eyes you are the fairest Of all Flora's tributes bright. Whether on the land or water, Blossoming in day or night.

Seem'st thou as a star of Heaven, Pure and saintly to behold! With your snowy, waxen petals, And your lovely heart of gold.

Type of innocence and beauty, Queenly, too, in rich attire, You are monarch of your kingdom, Born for mortals to admire.

Teaching us a lesson holy Of sweet purity and love, That from humble, dark surroundings We may rise in faith above,

And our souls be bright and shining: Though we dwell 'mid sin and crime, Though our lot is dark and dreary, We may gaze to the sublime.

Let us look with hearts as trusting, And with souls as snowy white As your blossoms, to our Father, For He doeth all things right.

May our spirits float in Heaven, Pure and peaceful, as you lie on the lakelet's glassy bosom, Which reflects a sunny sky. When my soul has left its easket.

And has sought angelic rest. Place a cluster of fair Illies In my hand and on my breast For they are as guardian angels. In their purity, to me.

And my soul is ever striving To become from stains as free. When I view the crystal waters

Of celestial beauty fair. May sweet, heavenly water Illies Lie for me in glory there.

Manner Correspondence.

Rhode Island.

PROVIDENCE .- A "Rambling" correspondent favors us with a letter from which the following extracts are made:

Mr. L. L. Whitlock, a gentleman of recognized ability and influence, has been elected President of the Spiritualists' Society in this

A hall has been engaged, and the very best talent obtainable has of late officiated at the Sunday services, as well as at the meetings during the week. The result has been that from a small attendance at first, the audiences grew so large that many had to be turned away. Gradually some of the best people are being drawn into these services, and being surprised at meeting those there whom they least expected, they grow bolder, and finally make no secret of their attendance. At some meetings these persons, who at first attended out of curiosity, receive a test which causes them to ponder, and generally ends in making them sincere searchers after the truth. Thus is Spiritualism rapidly becoming a power in Providence.

In the city of Providence there are, perhaps, in all, about fifty mediums. The newspapers of the city are beginning to notice the meetings, especially the Providence Journal and Bulletin; the other papers have referred to them, but more in a ridiculing spirit than with a desire to print facts-notably the Evening Telegram.

Recently, Mr. A. H. Phillips, the well-known writing medium, and Mrs. Nellie Nelson, a trance medium, from Boston, favored Providence with their presence. The former made his headquarters with President Whitlock, at No. 9 Vinton street, and met with good success A number of unbelievers, but earnest searchers, received such tests that they were compelled to acknowledge the presence of an unseen but intelligent power. One of them, whose name it is unnecessary to mention, unless desired, received a communication on the slate signed 'Mary Ann,' and claiming to be an aunt. The person could not recognize the name, but the spirit insisted, and wrote, 'think,' 'think,' think.' After awhile the person remembered that his father had a sister named Mary Ann, who died before his father was married. Another communication signed by 'James, and claiming to be from an uncle, was received. but was not for a moment recognized. 'Think, wrote the spirit, and again the person recollected that his mother had a brother named James. Previous to this, in justice to the medium, it should be stated that the spirit wrote it was his mother's brother. These were good tests. for the medium was unacquainted with the person and knew nothing of his family. There was evidence, moreover, that there was no mind-reading, for how could the medium read what was not there? Other tests were given. such as selecting paper pellets on which were written the names of deceased relatives. About a dozen names were written on small pieces of paper, all fictitious but one. The pieces of paper were then rolled up into pellets and mixed together by the person who wrote them, not the medium. The latter would then without hesitation select the pellet on which was written the name of the deceased.

Mrs. Nelson was found at her brother's office, No. 180 Broad street, where she had numerous visitors. Under the auspices of President L. L. Whitlock she gave two public séances in Slade's Hall, which were largely attended. Some remarkable tests were given, and three were converted to Spiritualism. One of the best of these tests is as follows:

A few months ago Edward A. King, baggagemaster on the Stonington Railroad, was found dead in his car at New York. He lived on Sawver street, Boston, His son, George King, lives on Penn street, Providence, and is employed in the Stonington Railroad baggageroom. He was an unbeliever in Spiritualism. and was present at the first scance given by Mrs. Nelson, seemingly accidentally on his part, but not accidental with God, who always moves with a purpose. Mrs. Nelson never saw George before, nor he her. Shortly after she was controlled she addressed herself to him and said his father was standing by his side, and told the cause of his death, heart disease; and also spoke of his business when in the material life. She then, greatly to the surprise of George, told him his name and also that of his father. 'You have your father's watch in your pocket,' said the medium, which proved to be correct. The young man arose from his seat and acknowledged that what the medium had said was correct, and that he was convinced that there was something in Spiritualism. The next night George appeared with his wife and mother,

and they were blessed with satisfactory evidence that unseen but intelligent friendly powers were about them.

Mr. J. W. Fletcher occupied the rostrum June 25th, and spoke to a large audience. An effort is to be made to obtain a larger hall in which to hold the Sunday meetings."

Massachusetts.

MALDEN.-Just previous to his embarking for Europe, Geo. L. Ditson, M. D., wrote us as follows: "Last spring, being greatly debilitated by confining myself too closely to a furnaceheated room during our severe winter, allowing myself little relief from books and pen, I put myself under the care of Dr. A. S. Hayward, of Boston. After a few treatments, gained the vigor I had lost. From great physical prostration, and from a depression of mind beyond description, I was restored, as it were, to a new life—a healthful vivacity and buoyancy of spirit that seem to me almost marvelous. Other members of my family have received like beneficial results from his genial magnetic influence. A lady friend, also, literally trembling on the borders of the grave, was, after three treatments, enabled to ride out. I know, also, of others who have been greatly benefited by his wonderful magnetic forces. Dr. H. is not aware of this just tribute which I voluntarily offer to his gifts, to his amiable qualities as a man and as a physician, and I trust he will pardon the liberty I have taken with his good

WORCESTER .- John A. Lowe, Corresponding Secretary of the Spiritualist Society, writes: "At the semi-annual meeting, July 9th, officers were elected as follows: President, W. C. Smith; Vice President, Mrs. K. R. Stiles; Secretary, E. P. Howe: Corresponding Secretary, John A Lowe: Treasurer, F. L. Hildreth. The past season has been a very successful one with us, our speakers having been Mrs. Abby N. Burnham, Sarah A. Byrnes, Mrs. Yeaw, Dr. G. II. Geer, Warren Chase, Dr. H. P. Fairfield, J. W. Fletcher, Mr. and Mrs. J. T. Lillie and others, and recently Mrs. C. Fannie Allyn. Our meetings have been very well attended, and a marked increase of interest noted. We are trying to keep our platform supplied with the best talent, and thus show the world that we can supply a hungry people with intellectual and did appear, manifesting as different characterspiritual food such as is looked for in vain elsewhere; and our efforts thus far have been appreciated. I have no doubt we shall be ready to open the campaign upon the return of our friends from the Camp-Meetings with renewed

MALDEN. - Mrs. Mary H. Spiller writes: 'Having seen frequent mention in the Banner of Light columns of deserving physicians who have effected remarkable cures, and believing it to be the proper way to bring to the front those deserving of confidence for their wonderful powers for the relief of suffering humanity, I wish to give my experience, which is regarded by my friends and all who know of it as truly

On the 28th of last March I was taken down with pneumonia, and as I was at the time in feeble health it was thought a very serious case. A friend of mine, who had received evidence of the powers of Dr. M. H. Garland (of Room 6, 81 Montgomery. Place, Boston), went, by my request, for him, and when he came I was so weak from the exertion it required to get my breath that it did seem to me as though I must obtain relief soon or die. In a very short time Dr. Garland afforded me so much relief by his treatment that I slent well that very night, and in a week was so well that the Doctor called but twice the week after. Since then I have been gaining all the time. I am thankful to know of so powerful a healer, and hope he may long live to do his good work for the benefit of suffering humanity."

WAKEFIELD. -- A correspondent writes: place met and formed a Ladies' Aid Society (about forty-five members signing their names), with a code of By-Laws and a Constitution. Since the first of August we have had regular meetings-services twice every Sunday. There seems to be a growing, attention to the cause and its claims in this place; outsiders are becoming more interested, and quite a number have become firm believers. We have had good speakers-some of the best in the field. Mrs. Hattie Greenleaf is President, Mrs. Addie Flockton Vice-President, and, L. W. Woodward Secretary of our Society. We have had entertainments once in two weeks through the winter. Another year we are in hopes to have a regular organized Association of Spiritualists."

California.

OAKLAND.-Mrs. F. A. Logan, No. 825 Market street, writes: "Oakland is one of the finest cities in the world, of about forty thousand population. Business has been overdone in this land of gold; besides, the Chinese question, and also failures in stocks and bonds, with various other reasons, have brought real estate to lower figures than it was five years ago, at the time of our leave-taking for Oregon. Still, the spiritual element exists, and Shattuck's Hall, 453 8th street, near Broadway, has been secured, where regular meetings are held every Sunday-a lecture at 11 A. M.; mediums' meeting at 2 P. M., and another lecture at 7:30 o'clock in the evening. Each session is well attended, and quite an interest manifested. We find the good Banner of Light here, and shall hope to obtain subscriptions for it in these meetings.'

New York.

TROY.—Mrs. Isa E. Bussey, after alluding to the happiness afforded her by the weekly visits of the Banner of Light, and her experiences with mediums, says: "Among the many good things it has been my fortune to receive was the fulfillment of a promise made me by my spirit-daughter Lulu, seven years ago. I had a private séance with Mrs. Hollis (now Mrs. Billing), then in Chicago, Ill. My daughter, who had for fourteen months been to me as one dead, through Mrs. II.'s mediumship came to me and talked audibly. Before bidding me adieu she said, 'Mamma, I will come to you in your own home sometime after you go East to live; I will come so papa and all can see me, and I will have on a white dress, just like the one you made me, that I liked so much; the one that was burned with baggage when the car went off the precipice, when I was on my way to visit grandma.' Waiting patiently, visiting different mediums for materialization without success, I had lost all hope of Lulu ever having ability to materialize. In June Mrs. Huntoon was giving scances in Albany. Thinking to benefit others I agreed to entertain her and open my house for séances, little dreaming that so much good to myself would | they were pleased, and Mr. Stone gave some come of it. The second evening of the scances my Lulu fulfilled her promise, after seven years, able remarks. But addresses that followed

papa, sister, brother, myself and others present recognized her. And she did have on a white dress, as she had promised to come in. She was the only spirit who came in white. Mrs. Huntoon did not know I had lost a daughter; and the promise of Lulu to come in white (like the dress she had) had escaped my memory, but she reminded me of it when she came. Hoping my stray leaf may be wafted to some other mother who mourns for one as lost, and give to her a gleam of hope that she too may be so blest, and in so doing carry 'light' through your Banner to her heart, I submit it to your kindly care."

NEW YORK CITY. - Annie T. Anderson writes: "As the time has arrived for Spiritualists to study phenomenal Spiritualism from a scientific standpoint, and report various effects resulting from like causes, I will give you an account of a singular phenomenon that occurred at Mrs. Williams's séance at 959 6th avenue, in this city, and leave it for investigators to solve as far as possible the subtle laws governing form-materialization.

Though the spirits appear stronger at every séance of Mrs. W. yet they probably never will 'materialize outside of the natural or spiritual order of things,' whether they are accepted as genuine or not. At one particular scance, a party of ten persons were present. Two men having the external appearance, by dress and manner, of gentlemen of culture, entered unannounced, the same as they would a theatre or other place of amusement. Before Mrs. Williams, entered the cabinet she invited them to inspect its interior. All the others present were firm believers in the genuineness of her mediumship. The young men said they never had seen anything of Spiritualism they could not as easily account for as for any other trick, but had not the least idea of materialization. They said this with the self-satisfied air of Agassiz when he declared his ability to detect the species of a fish by the fin in his hand.

Mrs. Williams then told them they might see three or more spirits, or none at all, as she knew nothing about it after she was entranced, only if they were gentlemen they would keep quiet, and wait for what might come. Their glances at one another were too significant to be passed unnoticed by her friends. Many different forms listics as those outside of the cabinet. Some were recognized, others known as the attendants of the medium. When Mr. Holland, a large, giant-like spirit, opened the curtain, all knew they were to have more conversation with him by his greater power to materialize. He distinctly asked all to state any questions not of a personal nature, and he would be happy to answer them. After two or three had stepped nearer and had a private conference, he politely asked the young men to step up if they desired. The more positive one started suddenly from his seat, with the manner and selfassurance of a detective.

A pistol shot could not have more suddenly dropped that form out of sight, as he did so The instantaneous vanishing of the form startled all, for it did not retreat, or slowly drop the curtain, as when there is too much light or one approaches too near. The man had not taken two steps forward when the disappearance occurred, showing that mentality had more power over the materialized form than a physical nearness.

The stranger laughed and returned to his seat, and soon after the spirit rallied and apologized for not being able to hold his materialization against the shock induced by the stranger. After the spirit had spoken a moment to all, I stepped assuredly up to him and he gave me a prophecy; and as I was going out of town the following day, I bade him goodby. He declined, saying, 'We do not bid goodby; we are with you, and when you want help call for Holland and I will be happy to aid you,' then put forth his hands, giving me a benedic-

Skeptics must learn that the séance room is more than a mere curiosity-shop: and so long as mediums do not make it imperative for strangers to be introduced by trustworthy friends, they will suffer for their carelessness. The spirits had told their friends that they should not that evening walk out in full form, as they would be interfered with. One of the strangers asked the little sprite, 'Bright Eyes,' if she intended to come out. In a child-like voice she said, 'No; you will grab me if I do.' He replied You bet I will if you do.' How ill-prepared such are to go to materializing scances. They could attend the races and bet on 'Change daily and revel at nights at their clubs, passing as noble, true-hearted men of the world, but are no more capable of appreciating this phenomenon of invisible intelligence than a wild mustang the conservatory of the florist. This visitor thought more of grabbing the form than of sitting quietly and allowing the unknown to demonstrate its own powers. There must be a new departure in the admittance of strangers to these scances in order to deal justly with

Kansas.

KANSAS CITY .- S. C. Ely appeals to the Spiritualists of the East for aid in forming societies at the West, and suggests that a fund be established for the purpose of assisting those who are willing to do all they can to make known the truths of Spiritualism to those who are waiting to receive them. He says: "Mrs. Anna Kimball is just the speaker we need here. She is an excellent psychometrist and lecturer. a true woman, with strong character and fine culture. Her influence for good is great. Such as she, who are pure-minded and thoroughly ladylike, draw out the best element in any place, and are needed in Kansas City. Her controls do not only prove spirit-communion, but treat of all the great reforms of the day, and help the weak in every way. Going back to the cause that produces the bad effect, they teach how to prevent intemperance and other diseases. We have never had any speaker in Kansas City that equalled her. Some enjoy speakers who only denounce the churches, deny God, and indulge in extravagant abuse of other beliefs, that do no good, but harm, and repel investigators. Spiritualism is such a vital truth, it can speak for itself. It is a natural fact, so plain, so convincing, when clearly shown, that it does not need to attack or try to tear down any other faith that it may live. All it needs is to firmly and plainly unfold its colors without flinching; and the most courteous, most gentle manner and truthful word is the strongest weapon in doing so. We tried to unite the forces in celebrating the anniversary. Mrs. Kimball spoke beautifully. The hardest skeptics were touched, and showed convincing slate-writing with a few very suitcoming out twice from the curtain so that her were of the aggressive rather than of the equals Hop Bitters. Believe this.

persuasive order, and inharmony was the result. The presence of this element obliges us to content ourelves with little home circles, and the Banner of Light, Psychometric Circular, Offering, and such, while many who are strong Spiritualists, but educated and reformatory in other things, and have children who must have associates, go to the Unitarian Church. If we could get a society started, with Anna Kimball for our speaker, that class and many others would come in, and we would soon grow and stand alone."

Wisconsin.

KENOSHA.-George Hale, Sen., writes: "We have taken the Banner of Light ever since its publication. We are now near fourscore years old, but still desire to have it. Although our sight is failing, and reading more difficult than formerly, we take pleasure in perusing it, as we find much that interests us, especially the Message Department, which is continually improve

Illinois.

SPRINGFIELD.-J. Q. A. Floyd writes that the interest in Spiritualism is on the increase in this place, and that much good work is being done in private circles. He also speaks highly of the mediumistic gifts of Mrs. M. M. Pratt, of Aurora, Ill., from whom he has received several satisfactory tests; and confidently recommends her to the attention of the investigating public.

Colorado.

GOLDEN.-N. G. Sayles writes: "To me a very convincing evidence of the truth of the philosophy of a future life is the great confidence with which so many sensible people declare it, and the very few that ever fall from that name, we give below the form in which grace 'after imbibing it.'

An Unscientific Departure.

To the Editor of the Banner of Light:

As Spiritualism does not rest upon any metaphysical theology, but upon sentient phenomena, a scientific theory which may impinge upon the old metaphysics does not necessarily impinge upon the philosophy of Spiritualism. We discard the old notion that spirit is a something-nothing, or formless, partless, lawless, indescribable, indefinable essence, and regard it as substance in its finest attenuation, as even Hall in his "Problem of Life" affirms. That being the case, the doctrine of spiritual existence is not invalidated by the theory of physical science that the hitherto called "imponderable agents" are not "agents" or active things, but are phenomenal of the conditions of motion of things or physical substances; for we need not regard light, heat, sound, electricity, etc., as intermediates and analogous to pure "spirit," but analogous to thought, will, etc., phenomena of the activity of "spirit." That is, if, instead of electricity, magnetism, heat, etc., being the cause of the revolution of the world, and the movement of all objects, they be the result of those motions—which is equally philosophical and more scientific, I think, than the contrary theory—then all that we are conscious of as going on in our mind can, correspondingly, be regarded as the result of the active nature of mind or spirit, rather than as moving the mind or spirit to think, etc.

By any theory of primary causation, cause, or prior force, has ever to be accounted for, if a finality is sought, and its finding is thus rendered impossible. We know things and actions as they exist, not as to how they came to be and continue to remain; therefore we have not to explain the mode or induction of spiritual being any more than we have to discover the root of material being, in order to be able to know and say that it is an actuality. We are simply conscious of the fact that spirit-our own mind, at least, and matter-our own body at least, are real, and that one thinks, and the other moves. Do you grant my premise and logic thus far? If so, then science, according to Tyndall, Huxley, Holbach, etc., instead of being against us, is for us; for we can say we have not to look to physical nature to get our spirit, but may offer it to you as the solvent of the problem of motion, and instead of you laughing at us, we show you the last analysis in our own consciousness, which you could not re-

solve in your crucibles. We grant you that matter is a mode of motion, if you will, and still say that spirit is the power that moves. But there can be no motion unless there is a moved thing. Matter in motion—as all matter is—is, then, the phenomena of thing, substance, undergoing change of place. Matter is observed to be in certain conditions and to move in certain directions, certain distances in certain times; this certainty we call law. Whence the law? Is it not a choice or preference of one manner of moving to another? Well, choice is volition, will; and what is will? Why is there choice, or will, unless there he a reason to choose? And what is a reason for choice but the results of intelligent action-the thought of a mind or spirit? Material science has questioned us; speculative metaphysics and supernatural theology glance at the questions; with the facts of Spiritualism demonstrated, we do not fear to meet them on the square, accept their last deductions from chemistry, biology, etc., and answer, that the finer form of matter is taken to be what we know as spirit or mind. As mind, spirit acts, it acts upon the next thing to it, and so on until all things vibrate and revolve. If this is not satisfactory, no momentous point is lost, for the science of Matter is totally unable to answer us if it takes the ground that intelligence, like lustre, is the result of organization, it not being able to account for the organization, as chemistry cannot explain the formation of physiological organs, but is merely able to see some things going on in them when found.

For Mr. Hall, or other supernaturalist, to attack the deductions of science, is to be expected—that has been the course of supernaturalists ever since scientists first proved their pretended revelations to be false; but we who hold that all things have one nature, base our religion and philosophy on spiritual facts, and accept the labor of physical research as our good helpers. Having, as many of us have, escaped from the theological pasture, it becomes us also not to, as before, travel in the halting gait, but shake the shackles of Mosaic and Paulistic, Platonic and Aristoleian mysticism off both feet, JOHN H. P. GUILD.

How to get RID of Stumps.—In the autumn How to get rid of Stumps.—In the autumn or early winter bore a hole one or two inches in diameter, according to the girth of the stump, and about eight inches deep. Put in it one or two ounces of saltpetre, fill the hole with water and plug it close. In the ensuing spring take out the plug and pour in a gill of kerosene and ignite it. The stump will smoulder away, without blazing, to the very extremider away, without blazing, to the very extremi ty of the roots, leaving nothing but ashes.

To restore nerve and brain waste, nothing

Suffering from an Amputated Foot. The New York Sun under recent date credits the Danbury (Conn.) News with the following narration:

"Thomas Ward, the man who lost one of his legs on the New York, and New England Railroad two weeks ago, complained early in the last week of an intense pain in the instep of the amputated foot. John Bene. dict, a neighbor, who had heard of cases where an unusual pressure upon an amputated limb has caused pain to the owner, made a test of the truth of the belief Wednerday afternoon. He took up the box in which the limb was burled. He found a heavy shoe on the foot closely pressing it. The shoe he cut away, and doing up the foot in cotton and soft cloth, returned it to the box and its grave. He said nothing to Ward of what he had done, but Ward ceased right after to complain of the pain."

The public expression of liberal views is making rapid headway in New Zealand. The Dunedin Echo publishes some statistics of religious beliefs as given in 1878 and 1881 respect ively, from which it appears that, while in the former year only 490 had the courage to declare former year only 490 had the courage to declare themselves "free thinkers," in the latter year there were 2,422—a marked increase in three years. The return in 1881 of those of "no dedomination," "no religion," "unspecified Unitarians," and "object to state," amounts to one twenty-fifth of the entire population. As the *Echo* remarks, "If the latent unbelief in the churches had also been shown, where would Orthodoxy be?"

"BUCHUPARBA." Quick, complete cure, all annoying Kidney Diseases. \$1. At Druggists.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

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 do so.

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.

Special Notice.

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

Fig. 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.

Western Michigan Camp-Meeting. A Spiritual Liberal Camp-Meeting will be held on the Fair Bround at Ionia, under the authority of the Committee on listrict work of the State Association of Spiritualists and Liberalists, commencing Tuesday, August 15th, and closing Monday Agentics

Monday, Ang. 21st.
The meeting will be conducted similarly to the one which has just closed so successfully at Orion, and a district association will be organized. Friends at Ionia have given assurance of their cordial support and encouragement.

Detroit. Mich.

8. B. MCCRACKEN, Manager.

Camp-Meeting at Etna, Me.

Camp-Meeting at Etna, Me.

The Spiritualists of Eastern Maine will hold their Annual Camp-Meeting at Etna, Penobscot Co., in Daniel Buswell's Grove, commending August 25th, and continuing ton days, ending Sunday, Sept. 3d, 1882. Dr. H. B. Storer, J. Frank Baxter. Miss Jennie B. Hagan and others are expected. A cordial invitation is extended to all.

Since our last Camp-Meeting there has been erected on the grounds a large and commodious pavillon, and many improvements have been made.

Per Order.

The Mantua Association of Spiritualisis Will hold its Yearly Meeting on Sunday, Aug. 6th, in Atwater's Grove, at Mantua Siation, O. Basket Plenie 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.

Grove Meeting.

The Spiritualists of Paulding County, O., and vicinity, will hold their Annual Grove-Meeting in Daniel Wentworth's grove, north of Antwerp, on the 10th and 20th of August.

R. R. CHAMPION, Secretary.

Passed to Spirit-Life:

From New Bedford, Mass., Mrs. Catharine B. Tripp, nged 54 years.

aged 54 years.

Sister Tripp, who for many years has resided in Chicago, while visiting her warm friends in the East, Mr. and Mrs. Eben J. Kempton, was called from the mortal form to her immortal home to meet the loved ones gone before. Their tender care relieved every suffering possible till she passed away. On Sunday, July 9th, a large concourse of friends, with beautiful floral offerings, met at the home of Bro. and Sister Kempton to pay the last tribute of respect to the form about to be laid at rest, knowing that from the other side her spirit would watch over them till they met in that land where separation is unknown. The funeral exercises consisted of the lendering of three musical selections (chosen by our arksen sister) by Miss Edith Sampson, the souls of those present responding to the glorious harmony with tearful eyes, and an address by the writer, when we gave back to mother earth the form, with the knowledge that in spirit-life all would meet again. J. H. Currier.

The Everett street, Boston.

From Stoughton, Mass., July 14th, M. Gilbert Briggs, ged 17 years 5 months and 21 days—last son of Wm. Briggs and the last child but one out of ten.

and the last child but one out of ten.

He was a young man of great promise, and beloved by all who knew him. Rheumatism of the heart terminated his life here. Previous to his departure, though in intense pain he requested his reintives to form a circle around him to aid in releasing his spirit, saying, "I want to go home; they have come to meet me." May the consolation of spiritual ruth and harmony sustain the aged parents and loving sister in their bereavement till they join Gilbert in spirit-life, is the desire of the writer, who attended the funeral.

MRS. B. DICK.

From Millersville, Cape Girardeau Co., Mo., Sept. 28th,

Mr. Miller was a fervent believer in the Spiritual Philosophy, and became a subscriber to the Banner of Light as soon as apprised of its publication, and his widow still continues to cherish it for its soul-cheering tidings in regard to the future life. From Coleraine, Mass., March 4th. 1882, of consumption

Miss Nellie J. Vincent, daughter of Ellen E. Vincent (deceased) and James H. Vincent, aged 18 years and 6 months. [Oblivary Notices not exceeding twenty lines published gratustously. When they exceed this number, twenty cents for each additional line, payable in advance, is required. Ten words make a line. No poetry admitted under this heading.]

Mass Convention of Spiritualists at Hyde Park, Vt.

[Reported for the Banner of Light.]

The Spiritualists of Northern Vermont held a Mass Convention at the American House, Hyde Park, Friday, June 30th, and Saturday and Sunday, July 1st and 2d. The first session was called to order on Friday, at 2 P. M., by Mr. Charles C. Dodge, of Cady's Falls, Vt., who read the call for the Convention; and the following officers were elected: E. A. Smith, M. D., of Brandon, President; Charles Crane, of Hyde Park, Vice President; George A. Fuller, of Dover, Mass., Secretary; C. C. Dodgo, of Cady's Falls, Charles Crane, of Hyde Park, and Dr. S. N. Gould, of West

Randolph, Business Committee.
Dr. Smith, on taking the chair, by request of the Convention, made a brief and spicy speech, enjoyed by all who were present. Mr. C. C. Dodge followed with remarks upon capital punishment, which, according to his mind, is no more nor less than legalized murder. A sprightly conference followed. Remarks were made by Dr. Gould, Dr. Smith, W. S. Webster, of East Randolph, Mr. Griswold, of North Hyde Park, Charles Crane, George A. Fuller and Mr. B. F. Knights, of Waterbury. The speakers were all agreed that we had had about enough of the old commandment, "an eye for an eye, and a tooth for a tooth," and thought that the time had come for the exercise of the new commandment, "That ye love one another."

Friday Evening .- A conference of one hour was held. Mr. B. F. Knights urged the necessity of being kind toward one another. Dr. Gould spoke of the use of the Conference meeting, and said all should utilize it as a means of growth. Mr. Charles Crane said: The churches have lost sight of the true spirit of Christ's teachings. They have lost their vitality, for the letter killeth. As Spiritualists we do not rest on the dead letter of past manifestations of spirit-power, but our foundation is builded from the deepest depths of that modern inspiration which reveals the spirit as the basis of all things." Dr. Gould followed with remarks upon the necessity of our becoming more thoroughly imbued with the living and vital principles of the spiritual philosophy, so that all might become living testimonles of the truth of its teachings.

At the close of the conference, Geo. A. Fuller, as speaker for the evening, read Longfellow's beautiful poem entitled "Haunted Houses," and addressed the Convention for more than an hour upon the theme embodied in the poem. The hearty applause of the audlence plainly indicated that the thoughts presented by the inspired speakers were fully appreciated.

& Saturday Morning .- The session was opened by the choir of the Morrisville Spiritualist Society. A conference followed, at which the President spoke at some length in an able manner upon medical legislation, related personal experiences in the healing art. and showed the superiority of the magnetic over that of all other systems of practice. Mr. Paris, of Stowe, spoke of the good accomplished by Spiritualism. Remarks were also made by Mr. Webster, Dr. Gould, Mr. Knights and Geo. A. Fuller.

At 11 A. M. Mrs. Emma Paul, of Morrisville, Vt., delivered the address of the morning. After singing by the choir, this gifted inspirational speaker prefaced her lecture by reading one of Adelaide Proctor's poems, entitled "The Present," and delivered an invocation. Then followed the address:

All are members of one great family. We have assembled here, drawn together by an irresistible longing of the spirit for some visible expression of that love which has gone from every home, yet lives beyoud the grave. We do not suppose we have received all the truth, only so much of it as we can rightly appreciate; more than our ancestors, because we demand more. Spiritualism is the expression of the highest love and wisdom of another world. The great power of the life eternal thrills and beats within us

The address was received with applause, the entire audience being in full sympathy with the utterances of the speaker. A song from the choir, finely rendered, closed the morning session.

Saturday Afternoon .- After a brief conference of about thirty minutes, at 2 p. M. the President Intro-duced Mr. George A. Fuller, as the lecturer of the afternoon. The speaker chose for his theme, "Spiritualism a Revelation of Immortality." All religious have declared man to be an immortal being, yet they offer no evidence thereof. This has been left for Spiritualism to do, and most certainly in this direction it has fulfilled its mission. The mystic rap transforms the faith of our fathers into absolute knowledge, so that we know "if this earthly house be destroyed," we have one far surpassing all earthly objects in granour and glory that shall endure forever

At the close of the lecture, Mrs. Gertrude B. Howard, of East Wallingford, Vt., gave ten tests, nearly all of which were fully recognized. These tests consisted of names in full, with many communications, unmistakably revealing characteristics of the spirits controlling. After a song by the choir, the session was

Saturday Evening. - The session was opened at seven by a song from the choir. After a few remarks by the President, Miss Shedd rendered a song containing some of the prominent ideas of the Spiritual Philosophy in a very acceptable manner. Then Mrs. Gertrude B. Howard proceeded to give tests, and gave in all twenty seven names, and nearly all were fully recognized. At the close of this scance, the choir rendered the old familiar hymn," Nearer. My God to Thee," and then the President introduced Mrs. Fanny Davis Smith, of Brandon, Vt., as the lecturer of the evening. She said:

Modern Spiritualism has become a colossal thing. It is the uncompromising advocate of human liberty. We have been told that man was born for a better destiny than that of earth; but never until the advent of Spiritualism were God's doors opened, and the poor as well as the rich allowed to gaze upon the glories of a higher life. Never until now was religion able to cleave the realms of immortal life. When I take an inventory of the teachings of the pulpit, I wonder how man can be as good as he is. We have been taught that we are worms of the dust, while the truth is, we stand on the suminit of existence. This great spiritual influx has come to rescue religion from death, and put a flame in every human soul as unquenchable as God; it has come to make every man and woman a king and queen, a priest and a priestess. Not a sermon preached to day but is tinged with its glorious philosophy. It is everywhere-in literature, art, and science-all are laden with its pathos and beauty. The question of today is not what are we going to do with the churches, but what are the churches going to do with us? We are on the eve of a new incoming tide, such as the prophets of old never saw. The times demand a pure and rational Spiritualism. Let us, then, clasp hands with the thinkers of all times. Spiritualism has become the popular religion of the century. It puts a pledge of obligation upon every human soul, making all feel the brotherhood and sisterhood of the race. It should get us out of all narrowness and selfishness. Let our lives be hallowed with its divine teachings. Let the books we read be useful and pure, and our lives sacred and

This abstract does not do justice to the able lecture delivered by Mrs. Smith. During its delivery it was frequently applauded. The session was closed by a song from the choir.

Sunday Morning.—After music from the choir a con-ference was held. Mr. Charles Crane presided. Remarks were made by Messrs. Crane, Knights, Dodge and Truax, also Drs. Smith and Gould. At the close of the conference Mrs. Emma Paul delivered the address of the morning:

This is an age of the world when men dare to speak what they think. The past is only useful to us, because we arrive at all our knowledge by human experience. We are carrying forward and completing the work commenced by Jesus. Where is the proof of immortality? the many signs that were to follow? Not in the church, but in the ranks of Spiritualism. Tired of what the old saints have said, we desire to hear what the modern saints have to say.

This lecture was eloquent, and listened to with

marked attention.

Sunday Afternoon .- Conference of one half-hour. Remarks by Dr. Gould, and Mr. Paris. At the close Mrs. Howard held a test-scance and gave forty-one tests, nearly all of which were recognized.

Mrs. Fannie Davis Smith gave the lecture of the af-

An ancient teacher said: "Where the Spirit of the Lord is there is liberty." Ingersoil said: "Liberty s a word without which all other words are vain. Only the superficial scholar will fail to see the golden link which binds the faintest inspirations of old down to the latest thoughts of modern thinkers. Without liberty there can be no free expression of the human soul. As the waves of the sea chant the regulem of the great deep, so man revels in the free air of liberty. The debt we owe to skepticism can never be estimate ed. The debt we owe to gentus, that weaves its magic spell into literature and art, never can be estimated. There are great preachers who never entered a pulpit. The great preachers of the dramatic stage have accomplished a work of inestimable value. Handel and Hayden have done more than all Orthodox divines to keep the world from iniquity and vice.

The spiritual religion means more than spirit-comnunion. Beauty and development of form we all love. The shadows of this life must be met by sunshine What the suffering ones of this life need most is some one with love and sympathy to reach them and minister to their wants. Riches are a bles-ing when rightly used. When the gold dollar comes into our hand let us ask of it its mission. Let liberty bring to us- not license-but the best achievement of brain and spirit; so that when the great angel of immortal life shall say unto us, "Come up higher," we shall have sown along our pathway seeds that shall bring forth a rich and

boantiful harvest to gladden us on our way. Sunday Evening .- In the Conference the following speakers participated: Charles Crane, Sabin Scott, of Eden Mills, B. F. Knights, W. S. Webster, Mr. Scott, Dr. S. N. Gould and C. C. Dodge. At its close, after a song by the choir, Mrs. Emma Paul, the first speaker of the evening, made remarks peculiarly appropriate to the hour.

The closing lecture was given by Geo. A. Fuller. He spoke of the work accomplished by the Convention, and referred to the State speakers in terms of eulogy. His remarks were frequently applauded, and closed by reference to the destiny of Spiritualism as being "onward-ever onward-over every obstacle, to victory at last." At the close of this address Mr. C. C. Dodge presented the following resolutions, which were unanimously adopted:

Resolved, That the usual vote of thanks be extended, 1st, To the various railroads for their courtesy in furnishing return checks; 2d, To the proprietor of the American House and all associated in the work of administering to our earthly wants, for his bounteous table and the many little acts of kindness constantly shown unto all who have been his guests during the past three days; 3d, To the choir, who have been so attentive to their duties during all the sessions of the Convention; 4th, To the entire audience for the manner in which they have responded to the appeals of the Business Committee; 5t!, To all the speakers for the able manner in which they have entertained the audience; 6th, To the President and all the officers of the Convention for the efficient manner in which they fulfilled the duties devolving upon them; 7th, To our test medium, Mrs. Gertrude B. Howard, for the many positive proofs of immortality which she has given to us; and 8th, To Mr. George A. Fuller, for his ald and coöperation in bringing about the present Convention.

In conclusion Mr. Dodge said, "The Spiritualists Resolved, That the usual vote of thanks be extended

In conclusion Mr. Dodge said, "The Spiritualists of Northern Vermont will hold a Convention in this place next June, provided that Bro. Fuller will agree to ald us in carrying forward the necessary work. To this remark the Secretary responded, "I will."

Dr. Randall, the proprietor of the American House. expressed his thanks, and that of his entire corps of help, for the gentlemanly and ladylike manner which had characterized the action of all who had attended the Convention.

After a few brief remarks by Charles Crane, Dr. Gould, and Dr. Smith, the Convention was adjourned

During the entire Convention the weather was very unfavorable. It rained, in fact literally poured, nearly all of the time, yet the attendance was very large. The hall was filled at nearly all the sessions by the most intelligent audiences it has ever been my good fortune to meet. No doubt many seeds have been sown which in after years will bring forth a bountiful GEORGE A. FULLER, Secretary.

Darwin.

Since our last issue the world has lost the greatest man this century has produced—the man who has stamped the impress of his lifework deeper than any other upon the thought of his time, and who will doubtless be ranked by after generations with the most illustrious. To-day he who less than ten years ago was the recipient of more theological abuse and vilification than any man who has lived since Judas Iscariot, rests in honored sepulcher within the sacred precincts of Westminster Abbey.

in the sacred precincts of Westminster Abbey. This fact alone speaks volumes for the change of sentiment that has taken place in the very stronghold of Orthodoxy.

It is highly interesting, and not a little amusing, to one who has followed this latest conflict of theology with science, through its several phases of contempt, execration, abhorrence, toleration and final acceptance, to learn that eminent dignificaries of the English Church, in commenting on the life and work of the great apostle of evolution, have made the discovery "that the theory of evolution, at least in its most important aspects, has come to be recogmost important aspects, has come to be recognized as not inconsistent with creation or revelation." Even Dr. McCosh, of Princeton, of whom we had occasion to speak some time ago, in connection with his effort to cast the responsibility for the defective sewerage of the college buildings, and its terrible consequences, when Providence has been see for represented to upon Providence, has been so far persuaded as to modestly acknowledge that "men of large minds" (meaning thereby, obviously, McCosh and a few others, "have found nothing incon-sistent in the assumption that God works in a secondary way through these operations of na-ture." This sort of talk and the utterances above referred to appear to indicate that the leaders of the theological party, seeing the folly of further opposition to the theory of evolution, of further opposition to the theory of evolution, are endeavoring to let themselves down as easy as possible. Were it not for the eminent respectability of the gentlemen in question we would be tempted to say that the only interest that men of science take in their sayings and doings respecting this subject is due to the spectacle it affords, of so many "men of large minds" industriously engaged in "eating crow."

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The first and last thing which is required of genlusis the love of truth .- Gorthe.

USEFFIL EMPLOYMENT. Live for something; be not idle; Look about thee for employ: Sit not down to useless dreaming, Labor is the sweetest joy. Folded hands are ever weary, Selfish hearts are never gay; Life for thee bath many duties, Active be, then, while you may.

A wise man watches the development of his plans and then bends his energies to waiting.

A SUMMER DAY.

Come down amongst us, and men know it not ! They call it lightly a fine summer's day, But breathing Nature knows it; not one spot But trembles at the knowledge. Every spray From garden unto forest at its lot Smiles in the stillness, and the vell away 'Twixt earth and sky, earth's confines are forgot; Praise shakes the world, too near its God to pray.

Cheerfulness is an excellent wearing quality, and has been called the bright weather of the heart.

> THE REASON WHY. Though she hath not Dian's grace,

Nor Aphrodite's perfect face And golden halr, She is dearer unto me Than another e'er could be,

And more fair.

"Is she rich then?" Oh! dear, no, But I have enough, I trow, For us two.

"What do I love her for?" Ali! well, That I can't exactly tell, But I do.

All my hope of gladness lies In the lovelight of her eyes; The fond kiss. Of her tender, rosy lips, Touch of her slender finger tips, Gives more bliss

Than you, cold cynle, e'er could guess; But, still, the reason, you confi ss, " You can't divine." Well, I love her, and she loves me; What better reason can there be For Joy like mine?

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AN "EXPOSER" ADMITS THE GENUINENESS OF THE PHENOMENA.

To the Editor of the Banner of Light:

Since reading in your columns last spring the account of the annihilation, by the materializing medium Henry France, of the vaporing pretensions of the "exposer" styling himself Professor Starr, I had been vainly endeavoring to ascertain where Mr. France could be found, until I met here, a short time ago, a gentleman from Utica, who told me that the medium I sought was then in Utica holding test, séances of a most convincing character. I therefore wrote urging Mr. France to visit this city, and received a prompt answer that he would do so the following week. Owing to previous engagements he could only remain here a few days: but he staid long enough to arouse an intense interest and to silence such of our skepties as availed themselves of the opportunity to witness the amazing phenomena occurring through him.

The seances, three in number, were held in my back parlor, an apartment about eighteen feet square. On the first evening there were present twenty-five ladies and gentlemen. Mr. France, who while here was the guest of one of our leading citizens, arrived at my house in company with his host and hostess after all of the company had assembled, with his cabinet under his arm. This cabinet consisted of four light pine posts, with hinges in the middle to fold when not in use, and eight cross-pieces, each end of which fitted into a mortise in the corresponding upright. This simple frame, which of course had no floor, having been put together and set up on the carpet against one side of the room, there was thrown over it black calico, making an inclosure five feet ten inches in height, three and a half feet wide and two and a half feet deep. The entire front of the cabinet comprised a single curtain, with a large curtained aperture in the centre extending from the top to within four and a half feet of the tottom. The envelope was one thickness, excepting the curtain, which was double. When the cabinet was completed all were requested to examine it; and it was subjected to rigid scrutiny. The calico being everywhere pervious to the light, it was easily ascertained, by looking through it, that nothing was concealed there. Before entering the cabinet Mr. France stated that his chief aim was to convince skeptics; that therefore he never held dark circles; that he could not tell beforehand whether or not there would be any manifestations; but if there were, he would satisfy every one present of their genuineness. The light, during what followed, was such that every object in the room could be distinctly seen. The company sat in chairs arranged in a double row across the room, while I was requested to sit in front of the first row opposite the aperture, and within about six feet of it. This position, which was quite unexpected on my part, gave me a great advantage for accurate observation. A few minutes after the medium had taken his seat behind the curtain, several faces appeared at the aperture in quick succession, and then a form clothed in white presented itself together with the medium, both being plainly seen at the same time. Other forms similarly clad followed, and finally the large curtain was drawn partially aside, and there stood, just inside the cabinet, the form of a little boy about three feet in height, in coat, vest and pants of reddish brown, with a broad, white turn-down collar and white shirt bosom. Presently he began to diminish in stature, apparently sink-

normal condition, he requested the ladies to church was becoming thoroughly honey-combed retire from the room, which having been done, he divested himself of all his clothes and they were minutely examined, as was also the cabinet. Not a vestige of white could anywhere be

found. Thirty persons composed the circle the next evening. After all were seated, a gentleman by Bros. Hazard, Wetherbee and others, I can proposed that the medium should be examined, mediately after he left it. This having been promptly assented to by Mr. France, he was phases of phenomena has until quite recently taken into an adjoining room by several gentleto do so. Each article of his wearing apparel was the reupon subjected to a careful and prolonged examination, until each member of the committee separately announced his entire satisfaction. At the suggestion of Mr. France, two well-known citizens were then deputed to attend him to the cabinet, and take care that he was not approached by any other person who might be thought a confederate. Within a minute after the medium disappeared behind the curtain, an arm at full length, in a flowing after the "Regulars" had pronounced them inwhite sleeve that looked to be fully a quarter of a yard wide, protruded from the aperture, and was withdrawn and thrust out again the aperture lifted, and the form of a broadshouldered, portly man, clothed in white, was momentarily revealed; then sank out of sight the air; and with difficulty maintained its equilibrium. When it finally became stationary, it greeted us in a hollow, husky voice, with "Good evening, friends. I am glad to see so many here to-night. I am Dr. John Lavette. two hundred years ago. We were crossing the the Gulf Stream. I was a very large man in the earth-life, weighing something like two hundred and fifty pounds. I had some knowldoctor was followed by the form of a man also rebed in white, but with a wholly different face eral minutes, and often for an hour at a time, with a German accent, introducing himself as and died near the city of New York forty years ago. After the German bade us good evening, a sprightly and talkative Indian girl presented herself at the aperture, rattling away with excessive volubility. She said she was Pocahontas. Her swarthy complexion, and the contour of her face and features, were certainly characteristic of her asserted lineage. Her thoughts seemed to be absorbed in her personal adornment, to which she vivaciously called our attention, and particularly to a profusion of white feathers, with which her head was completely covered, turning all the way around several times for us to inspect and admire them. These talking forms, which were so wholly unlike, succeeded each other rapidly, with scarcely an interval of a minute between them. Afterward several forms clothed in white were seen, one at a time, above the cabinet, appearing to pass up through the top of it. Finally, the curtain was drawn partly aside, and two little children, a boy and a girl, the latter in an ample white dress, successively stood before us, each in turn gradually diminishing in size, until they sank out of sight. I should have stated that in every instance of the appearance of a face or form at the aperture, the medium, deeply entranced, was seen there at the same time. At the close of the seance, the medium and cabinet were

white was found, nor anything else apart from the dark clothes he wore. There was present at the foregoing scance the notorious "Professor Starr." He had been met that day by Mr. France in the street here, and instantly recognized as the veritable traveling exposer himself; though he called himself, while in this city, "Mr. Sessions." To his myself and wife present, I can positively and inquiry of France whether he would be permitted to attend the circle that night, the former replied, "Most certainly. You are the very man I want there." He was allowed, while at I have mentioned, and that I have stated only my house, all the privilege he desired to ex- facts without exaggration or embellishment as plore everything connected with the circle, and was a prominent and diligent member of the committee to search the medium. Chancing to encounter him the next day, I said, "Mr. Sessions, what did you think of the manifestations last night?" He replied, "I could not fathom them; they were too deep for me; I am sure there was no deception." Similar admissions were made by him to several other persons here. He promised to attend our third and last circle. But, for reasons best known to himself, he left. town that day, and has not been seen here

again thoroughly searched; but not a thread of

Our final seance, which was numerously attended, was similar to the preceding ones, excepting that the forms remained longer, promptly answering the numerous questions that were asked them. The German, when spoken to in his native language, replied in correct German. Pocahontas talked as glibly as before, and, at our request, showed herself above the cabinet. A female presented herself for recognition, saying, when asked, that her name was Sarah Clark, and that she died at Owego, N. Y. A little girl came just outside the cabinet, danced and rang a small bell; and what seemed to be the same form was afterward seen on the knee of the medium, the curtain having been drawn aside for that purpose.

In conclusion, I feel that I cannot emphasize too strongly the merits of Mr. France as a medium of remarkable gifts, not the least of which is his ability to give tests which convince the most incredulous. He made a profound impression in this city, and there is a general desire here that, at some future time, he will return and remain longer.

THOS. W. WATERMAN. Binghamton, N. Y., July 10th, 1882.

Materialization Seances in Canada.

To the Editor of the Banner of Light :

Having been a constant reader of the Banner of Light for many years, I trust it will be no intrusion on my part to give your many readers a brief history of what the spirits are doing in this creed-bound city. Not only are we oppressed by the Regulars of medicine, but of theology as well; and though all these have combined to throw obloquy and odium upon all phases of mediumship, and stigmatize as fools all persons who dare to investigate the phenomena for themselves, I am happy to be able to score many grand and glorious victories for our angel-friends, who almost nightly cheer our souls with their divine presence; not the least of which is the fact that in many of the best families of the city private circles are being into the floor until nothing visible was left of him, and then gradually returned to his former size. This phenomenon was repeated twice. After the medium, who is unconscious during the manifestations, had resumed his

with Spiritualism," and he could see no reason why the clergy should oppose that which gives the most positive and only tangible proof of immortality.

While we have read with deepest interest the accounts of spirit healing and materializations safely assert that we have as yet read nothing both before he went into the cabinet and im- that surpasses the cures and materializations we are now having. Our medium for these been confined in the General Hospital here, men, all joining the investigation who desired having a year ago met with a serious accident, that has rendered him a cripple for life; but since his release from the hospital his medial. powers seem to have become stronger than before; and as he is incapacitated for any business except what can be accomplished in a sitting posture, he has consented to give his entire attention to the cultivation and exercise of his spiritual gifts-healing and materialization.

Within the past few weeks some of the most obstinate diseases have been effectually cured curable. Medicines are compounded in the presence of the patient by a band of spirit-physicians, that are truly wonderful and magical several times. Soon afterward the curtain of in their effects upon the diseases for which they are intended.

Three nights in the week, Monday, Wednesday and Friday, are devoted to materializations, and rose again several times, as if it floated on | both in the dark and in the light, for the general public. In the dark circles, under the most stringent test-conditions, we have a variety of the most pleasing phenomena, such as playing upon a number of musical instruments by as many different spirits, discoursing the I was drowned at sea with my wife more than most beautiful harmony in every part of the room; and as their white hands, made lumi-Atlantic in the ship Akron, which was lost in nous by phosphorescent lights of their own production, pat and caress us, we feel that the gates of Heaven are really "ajar," and our loved ones are beckoning us to enter its divine edge of medicine, and practiced some." The portals. Beside this we are permitted to hold sweet and audible converse with them for sevand figure. He addressed us in broken English they detailing the events of their past life and otherwise so establishing their identity as to George Feunke, a German gardener, who lived leave not the least shadow of doubt in our minds that they are really and truly what they represent themselves to be; and no question, whether theological, metaphysical, scientific or otherwise, but will be answered, by some one of the band, in the most satisfactory manner, without a moment's hesitation.

Often we have from twenty to twenty-six individual materializations in one evening, and in a very palpable and tangible manner.

Though our medium, upon leaving the hospital, could barely slide himself into the circleroom, with his hands upon the floor, not able to bear a pound weight upon his feet, the manifestations were equally as wonderful and pleasing, the musical instruments, from six to eight in number, gyrating in all parts of the room and sometimes resting on the heads of the sitters present.

To guard against imposition on the part of the medium or confederates, the medium, cripple as he is, is thoroughly secured with tape, tacks and fresh melted sealing-wax to the floor, opposite the sitters, a distance of ten and sometimes twenty feet. The committee then search the room and cabinet thoroughly to see that there are no trap doors or paraphernalia to aid the manifestations; the only entrance to the room, a folding-door, is secured with tape and sealing-wax; a slight thread is then placed around the waist of every-lady, and through buttonhole of the vest of each gentleman present, and held at each end by the committee.

I am satisfied that there is as much depending upon the honesty and integrity of the sitters as upon the part of either medium or spirits. As what I have stated occurred in my own paror sometimes with no one but the medium

most solemnly assert that I know that no confederates or mechanical contrivances were used in the production of any part of the phenomena any kind.

Though poor in this world's goods, having to work early and late for a bare subsistence, yet ve realize a wealth of spirit that lifts us far above earthly conditions, and that more than compensates for all pain and inconveniences we have suffered. Our séances thus far are merely experimental on the part of the controlling intelligences, and but a few select persons are admitted; consequently the medium realizes but little financially, and having a wife and two children to support, in order to keep his mind occupied, and at the same time realize a little something toward maintaining his family, he will cheerfully answer all questions or letters of inquiry concerning the forming of circles, mediumship, medicine, etc., asking no pay except what little the friends writing may feel able and willing to contribute. All letters intended for him sent to my address, will be given him at once, and replied to promptly by

I will append the names of a few of the most influential and business men of the city who, as eye witnesses, are willing to vouch for the truthfulness of all hereinstated : Col. Hawkins. U. S. Inspector of Freight; Capt. Richard Arnold, Ticket Agent, G. T. R.; Arthur Crawford, merchant; Joshua Crawford, merchant; A. Anderson, inventor; D. Miller, insurance agent; George Ross, merchant; L. A. Corbet. magnetic healer: Thos. Scott. attorney-at law.

I could extend the list to fifty or more, but these are sufficient, as I have already written to a much greater length than I at first intended. Respectfully and fraternally yours,

JAS. HARDY. 104 Richmond street, West, Toronto, Ont.

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

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

Therefore, We do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at one hundred dollars each, when all of such bonds shall have been subscribed for as aforesald. dred and sixty bonds, of one hundred dollars each,

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A mother and her child are away from the city for recreation he a German woodland; and golden pages are added to "life's book of happy hours." The mother is seated in the forest shade. Her little gli "Bo-Perps" atomal a tree through the foliage, her face radiant with a loving, gleeful, reguish expression. Both faces are full of sweetness and joy. It is a pleture that touches the heart; to see it is to love it; and its possessor, however as thete in his or her tastes, can never outgrow it. Paluted by Meyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x2s inches.

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THE HARVEST LUNCH.

The harvesters gather on the bank of a spring, shaded by an clin standing on the edge of a grove made vocal with the song of birds. The farmer spreads the noonday feast from a basket brought there by his daughter, "All kindled graces burning o'er her cheek." From a pitcher she is filling a brother's cup, while another is waiting for the cooling draught. A lad is studying the countenance of histog, that is waiting for his lunch. Horses attached to a wagon leaded with hay, inpart a most pleasing effect. A rustle youth, proud of the leam, leans against his favorite horse. A little boy and girl are passing a funch to brother and sister froleking on the leaded hay. Stein, copied in black and two thirs from Joseph John's noted painting. Size of sheet, 22x28 luches.

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THE ORPHANS' RESCUE.

This beautiful picture lifts the vell of materiality from beholding eyes, and reveals inegnardians of the Angel World. In a boat, as it lay in the swolden stream, two orphans were playing. It was date in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, beaving a clear, beight sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried, it beyond all carrily help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful catanact the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Frish gaye way to composure and resignation, as, with a determined and resistiess impulse that thrilled through her whole being, she grasped the roge that lay by her side, when to her surprise the beat turned, as by some unspen power, toward a quite eddy in the stream a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious fulluence, indespair fell toward his herole stater, his little form nearly paralyzed with fear. Engraved on steel by J. A. J. Wheox, frind the original painting by Joseph John. Size of sheet, 22x25 inches,

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INDEX.

Consolation, Come, go with me, Day by day.

y guardian Angel

Only waiting, Over there, One woe is past, Outside, Over the river I 'm going,

th, bear me away.

Ready to go, shall we know each other theter sweet hour of prayer. ngel Friends.
Imost Home,
Imos Beyond the mortal. By love we arise. Tenting nearer home, 'ome up thither; 'ome, gentle spirits 'onsolation,

Consolation.
Come, ge with me,
Lay by day.
Don't ask me to tarry,
Evergreen slore.
Evergree we shall meet on the origin, cir.
Welcome angels,
Waiting 'indi the shadows,
When shall we meet again?
We welcome them here,
We'll meet them by and-by,
Where shadows fall not, etc,
We'll anchor in the harbor,
We'll gather at the portal,
We shall know each other
there.

there. We'll dwell beyond them all. Walting to go. Walting to go, Walting on this shore, We're journeying on. What must it be to be there, Where we'll wearly never-more. Walting at the river, CHANTS.

One by one. Passed on. Passing away. Parting hymn. Passing the veil. Repose. Come to me. How long. I have reared a castle often. Invocation chant. Repose,
In this book are combined "Golden Mebodies," and "Spir-Itual Echaes," with the addition of about THIRTY PAGES OF NEW MUSIC, set to original and select words, making in all a book of one hundred and twenty pages, while the prico is but fittle above that of either of the above named books. The author has tried to comply with the wisles of friends by writing easy and pleasing pieces, that all may be enabled to sing them without difficulty.

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Banner of Pight.

BRIEF PARAGRAPHS.

The sum total of contributions for the poor children's summer excursions this year amounts to \$2,858.05.

This month has two full moons.

Michael Davitt sensibly says: "I believe in only one species of dynamite, and that is moral dynamite, explosion by the force of ideas, which spills no blood, but mows down despotism in all parts of the world."

The bombardment of Alexandria reminds a correspondent of some poetry published about the time of the bombardment of Greytown. One stanza was as follows:

" Father and mother and me. And one or two people more, Kicked an old woman blind, Who could n't see much before."

OAKLAND GARDEN. - No wonder people flock to Oakland Garden in such numbers, as the inducements offered them to do so are of no ordinary character. In the first place there is the for the seaside, are showing forethought by ordelightful ride in the early ovening in the open street cars, from the various parts of the city, through the beautiful Highland District in which the Garden is situated. This is accomplished in conjunction with admission to the place obtained from the car conductor without being obliged to stand in line at the gate. Next, you can, if you like, obtain comfortable seats at the theatre at a moderate charge, where the best attractions are offered.

For each generation there is a good to seek and to establish. There is an evil to defeat and destroy. Moral life comes from the struggle between the two principles.—Mrs. Julia Ward

"Young men," said a tiresome and instructive old muff to a group of apprentices, "young men should begin at the bottom of their business and work up." "I can't," responded one of them. "Why not?" asked the old muff. "Because I am a well-digger," answered the apprentice.

Kill the early bug. Cut a few potatoes in slices and leave them about in the fields where the longs can scent them, and you can have a swarm of beetles that would, let alone, make a progeny sufficient to destroy your whole crop. Having got the creatures together treat them to a dose of Paris green.—Barton Monitor.

He must be a strong general who can carry a

It is the easiest matter in the world to get along with England. It is only necessary to concede her claims to "boss" everything, let her manage the finances, and all will be the sweet peace of subjection. Disobedience means men of war. - Chicago Times.

An author asked a gentleman what he thought of his last production, An Ode to Sleep. The latter replied that the author had done so much justice to the subject that it was impossible to read it without feeling its full weight.

The wheat crop of Kansas is the largest ever harvested in that State.

Thou caust not change one little drop
That Heaven hath mixe I for thee;
However bitter be the cup,
It may thy healing be;
And in its dregs thy sweetest hope
Thy soul at last may see.

Ferdinand Reidt, who recently died in Vi enna, was known as the "Father of Orphans," He and his wife, having no children of their own, and wealthy, agreed to make the motherthe time of his death he was the legal guardian of more than a thousand children. He kept conscientious watch over his adopted ones until their marriage, or start in adult life. He was unassuming and modest, and never claimed eredit for his noble work.

Life's contradictions are many. Salt water gives us fresh fish, and hot words produce

THE BANNER OF LIGHT,—The prospectus of this excellent journal will be found advertised in other columns of the News. The paper is a good one, and the subscription price, considering the advantage given to subscribers, is cheap.

Send for specimen copies. — Pickering News,

Said Oscar Wilde in his lecture at Newport "Art is eternal. The little house at Concord may be desolate, but the wisdom of New England's Plato is not dimmed. The lips of Longfellow are still musical for us, though his dust be turning into the flowers which he loved."

John Bright, it is reported, will soon visit this country and lecture.

It is estimated that during the five years ending with the present nearly three million emigrants will have found homes in this country. A pleasing feature of this is that the immense addition to our population has produced no serious change or complications in our political status.

Animal magnetism was practiced by Father Hehl, at Vienna, about the year 1774, and had wonderful success in France and England in the years 1788 and 1789.

Private advices to Jo Cose state that Amos Keeter is on the wing. As an adept in vocal music and drawing his artistic touch is perfect, and he makes an impression wherever he abides. His bill for services rendered is not very large. As to his lineage, as one Billings says, he has the best blood of the country in his veins.

England finds it hard Tewfik's things up satisfactorily in Egypt.

Russian refugees, two hundred in number. arrived in St. Paul last week, not knowing where they were going, or what they were to do. The relief fund there being exhausted, these poor creatures were without food for two days. There are many rich Jews in this country. Why do they not come forward and protect their co religionists? Is it because most of those wealthy Jews are Germans, who hate

At least a hundred thousand people were at the various beaches near Boston last Sundaymen, women and children. All highly respectable-none intoxicated.

The pastor of a Congregational Church at Mancelona, Mich., cautioned his people against the excitement likely to be caused by Revivalist Burns, who was about to begin work in that place. But it was not long before he was himself wrought up to a high pitch of feeling, and now he has become a hopeless maniac.—N. Y.

If this pastor had been a Spiritualist instead of a Congregationalist, the secular and religious

press of the country would have howled dreadfully in columns of matter in condemnation of the "great delusion" and its "direful effects." But five or six lines tell-the pastor story in the secular press, while the religious press is as silent as the tomb upon the subject.

So far as Spiritualism is breaking down religious bigotry and helping to liberalize the com-munity, it is doing a good work; and so far as the mediums are engaged in this cause, they too are usefully employed and deserve to be upported.—Boston Investigator.

Vennor says of next month: "I cannot but think that August will be another month of storms and unusual rainfall, with one or two remarkably low curves of temperature. I expect snowfalls will be recorded in extreme western and northwestern sections, and cold rains at more southerly stations shortly after the middle of the month."

> MUST AND CAN. So nigh in grandeur to our dust,
> So near is God to man.
> When Duty whispers low, "Thou must,"
> The youth replies, "I can."
> —["Yoluntaries," R. W. Emerson.

An English paper reporting fashions, says that ladies buying fabrics for woolen dresses dering two to three yards surplus. This is finished at the sides and ends, and serves as a scarf to wrap around the shoulders on chilly days or evenings.

Jerrold said to an ardent young gentleman, who burned to see himself in print, "Be advised" by me, young man; do n't take down the shutters before there is something in the window."

Speaking of the Theatre of War, some one suggests that the back seats are to be preferred.

There has recently been an earthquake in Mexico and a deluge in Bohemia. The former destroyed four lives and a church, the latter forty-seven lives and a large part of the har-At the Mansion House Police Court, London,

July 24th, Mr. Bradlaugh and three others were | a committed for trial on the charge of publishing blasphemous libels in the Free Thinker newspaper. Mr. Bradlaugh was subsequently admitted to bail in £1000. An artist showing one of his pictures to a

critic, said, "It is only an outline, you know." 'I should think so," replied the critic, "every line is out."

George P. Marsh, U. S. Minister to Italy, died suddenly at Vallambrosa, July 24th. So says at despatch from Rome.

When a man says he is a miserable sinner, if you take him at his word, and tell him you agree with him, he will—well, on the whole it's better not to do it until you get on the other side of the fence.—Boston Star.

Cape Cod Camp-Meeting.

Fifteen years has the Camp-Meeting at Harwich been annually convened, and no better meeting in that time has been held than the one which closed on Sunday. All the speakers have been interesting in their themes and treatment, and the excellent spirit of fraternity which characterizes the Cape people burned this year with as pure and warm a flame as of

The advertised concert and illumination, which was to have taken place on Tuesday evening, was postponed until Thursday night. on account of damp weather: but the audience convened under Mr. Steele's large dining tent. and there Mr. Baxter, Mr. Colville, Mr. Heath, the blind medium and musician, together with less and fatherless their care. Nearly fifty years ago he took two or three orphans, but his good work assumed such proportions that at good work assumed such proportions that at the search with the scance.

The illumination of the grounds and cottages, on Thursday night, was a brilliant and beautiful affair. People came from far and beautiful affair, People came from far and beautiful affair. peautiful affair. People came from far and near to witness it and enjoy the concert. Mr. Baxter and Mr. Colville were missed, but songs and recitations were rendered by the choir, Mr. Heath, Jennie B. Hagan, Watson B. Kelley, Minnie Nickerson, Mrs. E. L. Saxon, Dr. Storer, Emma W. Kelley, Ruthie Smith, Miss Vira Nickerson, Susie Merchant, and Mrs. French, of Boston.

The Ranger has already made marties of the

The Banner has already made mention of the opening Sunday's exercises, and Mr. Colville's valued services during his stay. Mr. Heath, the blind medium, was well received, and rendered efficient services by song and speech. Mrs. E. L. Saxon delighted the people both by her lectures, conference remarks and brilliant containing if the lectures in the second services.

her lectures, conference remarks and brilliant social gifts. She has made a home in the hearts of the Cape Cod folks.

Jennie B. Hagan, whose fine gift of poetical improvisation always commands pleased and wondering attention, responded to frequent appeals for her services, and her address on Saturday morning was an admirable practical discourse on the permanence of impressions. discourse on the permanency of impressions made by passing events on the soul, and the importance of watchful care over our personal conduct in daily life.

Prof. Farrington McIntire, of Boston, inter-

ested a very large audience on Friday night by his descriptive journey among the planets. The diagrams are very fine, and the evening being dark they came out beautifully upon the

screen.
Rev. L. R. Washburn, of Lynn, spoke on Friday afternoon, and his eloquent plea for religious liberty, and scathing denunciation of theological trammels of every kind, was enjoyed by a sympathetic audience. Mr. Washburn is a frequent speaker on the Cape.
The lecture of A. B. French, Esq., of Ohio, on Saturday afternoon, was a revelation of preëminent ability as a speaker and thinker considerably transcending the expectations of

ably transcending the expectations of the peo-ple, to whom he was an entire stranger. He considered the claims of Materialism, giving fair and distinct definition of the theories, ar-guments and assumed evidences adduced by guments and assumed evidences addited by that school of thinkers, and then in a most elequent and brilliantly illustrated review of the facts of the soul, the spiritual nature of man and the pervading intelligence of the universe, made a splendid argument for the consistent and all-embracing philosophy of Spiritualism.

The audience of Sinday was imposed for the

and all-embracing philosophy of Spiritualism.
The audience on Sunday was immense for the place, numbering not less than three thousand.
Miss Hagan gave poems improvised upon subjects presented by the audience, introductory to both lectures of the day. Mr. French spoke to the compact and most intent audience in the morning upon "Atheism, or a Godless Universe." At the close of Mr. French's remarks, Dr. Storer, the President of the meeting, announced that he had been advertised as the lecturer of the afternoon, but as his voice was nounced that he had been advertised as the lecturer of the afternoon, but as his voice was familiar on the Cape, and he could be heard at any time, he desired that Mr. French occupy the larger portion of the afternoon service in another address. This arrangement was made, and the speaker gave a fine historical and philosophical address upon "Death and the Land of the Dead." Dr. Storer followed upon "Natural Religion in the Light of Spiritualism," and with songs by the choir, the great meeting vith songs by the choir, the great meeting

The officers of the meeting consist of committees who were chosen to attend to preliminary work, such as the employment of speakers, music, finance, grounds, etc., and the choice of presiding officers, Treasurer and Secretary, is de-layed until the approach of the yearly meeting. A meeting was announced for next year; to be held in July, subject to future decision as to exact time. A grand farewell meeting was held on Sunday evening, at which Bro. French roused the people to enthusiasm by his appeals for the continuance of these meetings and his fraternal encouragement and sympathy. Miss Hagan gave several poems, and the final farewell words and greetings were exchanged. H. B. S.

Onset Bay.

There is no more beautiful spot under the sun than Onset Bay Grove and its immediate environment. The Banner of Light missionary had the pleasure of participating in the initial exercises on the grounds, in conjunction with Mrs. Emma Hardinge Brittau, in 1877. Then the grove was in its native condition; now hundreds of elegant cottages are to be seen; fine streets have been laid out; excellent walks have been perfected; a great restaurant has been built; the best speakers' stand in the country (in similar gatherings) has been erected; in fine, Onset presents attractions not surpassed by any other locality. The bay is a safe retreat from heavy winds, and while it blows "great guns" outside, one can have pleasant sailing along the shore at Onset. Recently, the Association purchased the land lying; between the dépôt and the bridge, making over two hundred acres now under the control of the stockholders. There are many valuable lots in the market.

Onset is drawing a large number of wealthy people to its domain. It offers attractions in the line of quiet repose, as well as the pleasure and interest of Spiritualist preaching. The meeting this year has heen very successful. On Sunday, July 23d, J. Frank Baxter delivered the principal address. He was attentively listened to as he pointed out in an able way the Bible illustrations of Modern Spiritualism; then followed his remarkable tests of spirit-presence, spirit after smirt heim; recognized. The Midthe grove was in its native condition; now

followed his remarkable tests of spirit-presence, spirit after spirit being recognized. The Middleboro' Band discoursed excellent music, and the choir, under the efficient leadership of Charles W. Sullivan, favored the people with several choice selections.

PERSONALS. John Wetherbee, the famous wit and philoso-John Wetherbee, the famous wit and philosopher, was warmly greeted by many friends... Mr. Whitlock was omnipresent; his Fact meetings (like the Fact magazine) attract attention... Mr. and Mrs. Austin. of Orange, Mass., enjoyed their sojourn at Onset... La Roy Sunderland was an attentive listener to the speeches on Sunday; he was identified with the earliest history of Spiritualism in Boston and vicinity... A. B. French, of Ohio, will be cordially welcomed to Onset... Dr. H. B. Storer was inquired after by many friends on July dially welcomed to Onset...Dr. H. B. Storer was inquired after by many friends on July 23d...The officers of the Onset Association were very kind to the commissioner of the Banner of Light. Thanks...Pleasant: a home by the sea...Elegant cottages abound at Onset...The steamer from New Bedford brought a large crowd to the meeting last Sunday....Mediums present: Messrs. Rothermel. Phillips, Mrs. Stiles, Lewis Sibley, Annie Lord Chamberlain and others...Mrs. E. L. Saxon, of Belvidere, N. J. a lecturer in the spiritual vineyard, has been delighted with her visit here; she will speak at Lake Pleasant Aug. 12th, and then go speak at Lake Pleasant Aug. 12th, and then go to Nebraska... Good advice: go to Onset Bay for rest, pleasure and profit... Mr. C. P. Longley's songs should have a large sale. Mr. L. ley's songs should have a large sale. Mr. L. met many friends on the grounds... A good move: the subscription for building a house at Onset for Charles W. Sullivan... Read the Hanner of Light regularly, kind friend, then you will be posted on current events... Mr. H. H. Lee, an intelligent Spiritualist from the Pacific Coast, enjoyed his visit to Onset.

Wicket's Island. A short distance from the shore at Onset is Wicket's Island, which rises abruptly from the sea and contains about six acres. Mrs. Dr. A. E. Cutter, under the direction of her spirit-

guides, leased this island and solicited aid from the friends to start a "Spiritual Healing Insti-tute and Home." Success has crowned her efforts. The island has been cleared and an elegant Home has been built. The view from Wicket's Island is very fine. Mr. and Mrs. Cutter are sincere and estimable people, and they have entered upon their line of work with a determination to succeed. Mrs. Cutter is an electrician and receives patients; also students. electrician and receives patients; also students for development in mediumship. It is also in the aim of this institution to aid undeveloped the aim of this institution to aid undeveloped spirits. There was a special dedicatory scance in the regular scance-room, on Saturday evening, July 22d. B. B. Hill and wife, Mr. C. P. Longley, Mr. and Mrs. Collins, Mr. Rothermel and other prominent workers, were present. Two scances were held. In the first one Mrs. Collins seemed to be the special medium. Spirit voices were heard, hands were materialized, and (so it was alleged by parties immediately interested) many extraordinary tests.

ately interested) many extraordinary tests were given. Mrs. Cutter was greatly pleased

produced; materialized hands were plainly seen; indeed, messages were written by spirit hands in full view.

The writer took the little steamer for Onset

feeling that he had passed a remarkable even-

ing.

Parties desiring a detailed statement of the work going on at Wicket's Island should address Mrs. Dr. A. E. Cutter, Wicket's Island, Onset Bay, Mass.

Cephas.

Sunday at Onset-by-the-Sea. "Shadows" were in demand to-day at Onset,

out alas! not present, for the sun's rays permeat ed every spot; the bay breeze, however, filled its bill and made things comfortable, and, all things considered, it was one of the days to be remembered. Glad was I that came the afternoon before; though the atmosphere was moist and hazy, the sun set beautifully in green, purple and gold, like a good man's exit, bespeaking a fair day for his to-morrow of death; so, atmospherically speaking, this day's close proved propletic for this second Sunday of the Onset Camp-Meeting. Oh! how! enjoyed the morning hour. If I had taken my pen then, I would have been inspired; but then the prevision of the doings of the day might not have proved as true as sunset did of the day itself. Then, again, sentiment, philosophy and poetry are not so appropriate in a memorandum of this kind as the facts, and there goes "Facts" himself in the person of L. L. Whitlock, who has ternoon before; though the atmosphere was self in the person of L. L. Whitlock, who has just published the second number of the magazine called Facts, and seems to be down here getting more facts, or perhaps under the inspi-ration of the place polishing up the facts he has. There sounds the bell; Young says, and has. The so do I:

"'T is wise in man to give it a tongue,
As if an angel spoke, I hear the solemn sound." Well, Cephas B. Lynn is to speak. I do n't

Well, Cephas B. Lynn is to speak. I don't know as an angel will speak; but why not? Are they all feminine? only in the world's text, in the undress of the spirit. I feel I am as likely to be an angel as any one else, and I am a man. Will I ever be anything else? I hope not. Following the bell sounded the band, and music filled the air; then the choir sang the "Evergreen Shore," after which Lynn was introduced, and spoke of the present aspects of the Christian church. It was a very able discourse. The writer of this is not fond of preaching; he only holds a pint, I suppose, and has been filled up for a long time, but he took it all in on this occasion, for there was a freshness in the way he presented his subject that showed on this occasion, for there was a freshness in the way he presented his subject that showed thought and culture, as well as inspiration; the effort would have been a credit to anybody. It is a pleasure that we notice from year to year, as we annually hear Mr. Lynn, that he grows, gathers intellectual strength, and if to-day's discourse is a sample of his 1882 efforts, he will hold his own with any one on the spiritual platform, and that means on any other, for the greater always includes the less.

the spiritual platform, and that means on any other, for the greater always includes the less. In the afternoon J. Frank Baxter was the speaker. The audience was very large, exceeding if anything that of the morning; and here it is worth noting that the audience of a spiritual gathering abounds in thoughtful faces; at least it seemed especially se to-day, or else the writer was in a better state of observation. It was a pleasant occupation of the eye, while the ear was taking in the uttered thoughts, to watch the faces in the auditorium as they were watch the faces in the auditorium as they were listening also; so many of a thoughtful character, so few or none of a thoughtful character, so few or none of a thoughtfuls or frivolous look. It was pleasant to see sometimes a whole row of tanned, high-foreheaded, earnest faces, of a firm, thoughtful expression, and no break in their sensible solemnity, seemingly filling their mental reservoirs to last a mouth, perhaps, and so determined to lose nothing. But this notice is growing long, and though used to turned out that one of the rappers was no "mau-

observing listening faces, in olden times, at the churches, later at the Music Hall where Theodore Parker preached, which had so marked an intelligent expression, on the average, that even Henry Ward Beecher noticed and spoke of it, and, later, the Spiritualistic gatherings, not always, it is true, tableaux of fashion, but of people who were hungry for the grave thoughts rather than to have the best looking personal adornment. On this occasion the character of the faces was so noticeable that if the object

the faces was so noticeable that if the object had been to take a photographic picture of the

had been to take a photographic picture of the multitude, as is sometimes the case, the writer would have been most happy to have had his "shadow" cast in the crowd.

Mr. Baxter was quite lengthy, and after that gave a half hour of his interesting spirit phenomena. His descriptions on this occasion were very good and generally recognized, and they were mostly of a character that even a skeptic would not have considered them bows drawn at a venture. If we were controlling Mr. Baxter we think we would use him for half an hour to sermonize, and lengthen out the phenomenal part of his efforts. But then his guides and other listeners may be better judges than is the humble scribe who signs his name

July 23d. "Shadows."

Neshaminy Falls Camp-Meeting. To the Editor of the Banner of Light:

Our camp-meeting opened on the 13th, as your correspondent informed you. We have had our usual lectures during the week, with a fair attendance, Mrs. Colby, Cephas, and Mrs. R. Shepard-Lillie, being the speakers; all giving us their best thoughts, seeming to give universal satisfaction. Mrs. Colby gave her closing lecture this morning to a very large audience, there being at least five thousand people dience, there being at least five thousand people on the ground; this afternoon trains from the city swell the number to fully five thousand more. Mr. Colville gave us one of his grand practical discourses. It is astonishing to see how anxious people are to learn something more in regard to the future; to know whether "if a man die he shall live again." We have several good mediums on the ground, among them Mrs. Patterson, of Pittsburgh, for independent slate writing. I think there is none surpass her. We have one or two others being developed for the same phase of mediumship.

developed for the same phase of mediumship
The farmers in the vicinity are busy harvest The farmers in the vicinity are busy harvesting and have not attended daily; to-day, however, being Sunday, I presume there are 1500 to 2000 carriages on the grounds. Last evening our grounds were illuminated with 400 Chinese lanterns of all sizes; it was a beautiful sight. Tuesdays, Thursdays and Saturdays we have extra trains, leaving the city at 7 P. M., returning at 10:15, after the dance. A very large party came up last evening, enjoyed the dance, and returned home, well pleased. We cannot boast of as many regular tenters as Lake Pleasant, or perhaps Onset Bay, but can outnumber them perhaps Onset Bay, but can outnumber them Sundays. We should have had many more permanent attendants had we the tents for them; trust we shall double the numbers another year. Yours truly.

JAMES SHUMWAY, Sect. of the Association.

Neshaminy Falls, Pa., July 23, 1882.

Meetings in Clinton and Leominster, Mass.

Mr. George A. Fuller, of Dover, Mass., lectured in Currier's Hall, at Clinton, Mass., Friday evening. July 21st. This was the first meeting which has been held since the Society was organized. Every seat in the hall was filled, and all felt pleased with the prospects there presented. Mr. Fuller discoursed in an eloquent manner upon "What does Spiritualism Reveal with Regard to a Future Life?" The subject was timely and the matter presented just what the audience needed. At the close of the exercises many expressed the desire that Mr. Fuller be requested to return at his earliest convenience. convenience.
Although the meetings in Leominster had

Atthough the meetings in Leoninster man been brought to a close and the hall closed for the summer vacation, we gladly threw open our doors for one more meeting when we learned that the services of Mr. Fuller could be obtained. Our platform was occupied Sunday, July 23d, afternoon and evening, by Mr. Geo A. Fuller, in a very acceptable manner. A A. Fuller, in a very acceptable manner. A large delegation were present from East Princeton, also some from Townsond, Lunenburg and Ayer. And all felt well repaid for efforts made to reach the place by the lectures that were given. Mrs. Fannie Wilder, of this place, is a very excellent medium, and should be brought more prominently before the people.

Letter from Washington, D. C.

An esteemed correspondent writes under date f July 22d:

You have had from different persons brief reports of manifestations of spirit forms in material guise through Mrs. M. E. Beste, now in this city. One phase of these has been the appearance in front of the cabinet of a small heap of white material, which gradually rose in the space of a minute to the full form of a woman, and then advanced rapidly to some of the sitters, manifesting signs of affection, and even speaking. Forms of different sizes and dresses have repeatedly appeared in this way.

At a scance in the latter part of last month. at which, perhaps, a dozen persons were present, two forms thus arose from the floor: one was given a half dollar, the other a bouquet, and in succession they de-somatized, or de-materialized, where they had arisen, two feet and a half from the cabinet, one dropping the half dollar, the other the bouquet, at the point where the last vestige of each was seen. Of course at present this is done in a dim light; but my position was such as to enable me to see that there was no connection between the original white mass on the floor and the cabinet. It was suggested by certain skeptics whose mental abilities are of so high an order that they can settle all the phenomena of materialization by witnessing those produced at one sitting, that the medium threw out a little lace from the cabinet, and then by degrees advancing, came forward in her own complete form.

In a séance in Georgetown on the evening of July 15th, at which only two persons besides myself and the medium were present, this white mass on the floor first appeared in front of that part of the curtain of the cabinet which was fastened at the bottom to a cross-bar. Thence it arose by degrees till it flashed into the full form of a daughter of two of the sitters. In the course of this same sitting, a spirit lady

came just without the cabinet when the gaslight was nearly full on, and while speaking to me, sharp raps were heard on that side of the cabinet nearest the medium. The spirit-form for an instant withdrew, then thrusting forth a head, whispered: Mauvais esprit! (bad spirit); but as the raps were not repeated, she came fully out. This was no sooner done than three heavy raps were heard at the other side of the cabinet, when the spirit again darted within, and stood holding back the curtain so as to expose half herform. After her confidence was restored, finding that the "mauvais esprit" would do her no mischief, she parted the curtains, and in a light nearly full from one gas jet, suffered me to handle the masses of illusion that floated about her, covering a white glossy dress immediately upon her person. I spent nearly a minute in this pleasant performance, closely scanning the face also, which was neither a mask nor that of the medium. I mention this circumstance, as it afforded absolute proof that if the medium was transfigured and thrust from the cabinet, another spirit within the cabinet was intelligently aiding in the performance. It

vais esprit," but a sportive spirit, brother of one of the sitters.

In a sitting with the medium on the evening of July 2d, this spirit-lady came from the cabinet, passed me as I sat, went to a bureau on which stood a mirror, lighted a match and so held it as to allow me to see her face in the glass; then bringing her face within a foot of mine gave me a clear and distinct vision of it; then examined by its light a picture standing in the corner of the room, and again approached me. She was covered with illusion, and the match had burned more than half out. Fearing that her illusion would catch fire, I begged her to throw away the match, which she did; and it died out as it fell upon the carpet.

In another private scance, while this spiritlady was without the cabinet conversing with me. the medium fell heavily to the floor within, when the spirit darted back, and coming out again after replacing the medium on her seat, complained of Tom (the spirit-control) as "mauvais," because he had let the medium fall, and asked "Faut-il le frappen?" (must I slap

I have no difficulty in getting beautiful formmanifestations through this medium when alone, or with candid sitters. But the presence of sitters prepossessed with the suspicion of fraud in the medium, is nearly fatal to any manifestations worth seeing. Such as come to her séances auxious for proofs of fraud, get their reward in their own coin: namely, belief in the falsities of which they are themselves the most important factors. One can get no more out of heaven than he takes to it; and if one carries to a séance the atmosphere of hell, he gets returns in kind.

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

Brooklyn Spiritual Fraternity.—Sunday services in Large Hallof Brooklyn Institute, corner Washington and Cancord 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 Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 7%. Charles R. Miller, President; W. H. Coffin, Secretary.

Adelphi Hall, corner Myrile Avenue and Adel phi Street.—Rev. Dr. Monck lectures and publicly heal the sick every Wednesday and Sunday evening, at 80 clock,

Republican Hall, New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 1034 A. M. and 734 P. M. Henry J. Newton, President; Henry Van Gilder, Secretary.

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