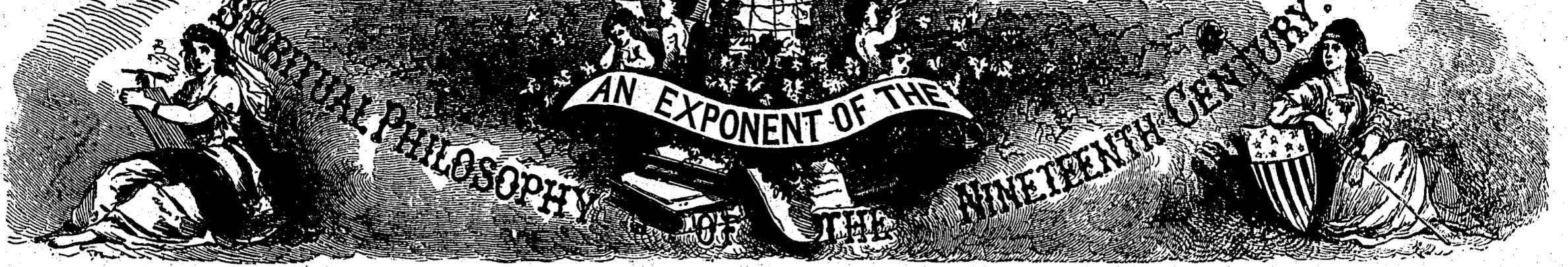


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The Spiritual Rostrum.

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. Salpès.)

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, religiously 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 which has been left us of religious history, we 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 is 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 do not 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 child and the ruler is the mother. Perhaps it is an older sister who stands in the favor of the pair, and through her the truant boy finds a mediator, a saviour. He merits punishment;

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 guardian—don'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 this error.

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 to ward 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 I wound 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 is 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 approached 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 Bible 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 transaction.

I am told, by what I consider just as good authority, that, at 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 will of God unto man was the result. I am told again, by the history of the many saviours of mankind, that in the dewy cup of a flower, and that by the transmission of its odors, was brought forth, another. I am told that an an-

gel overshadowed another; that in the recesses of the woods, in silent communings with the spirits of the Infinite, reaching heavenward, an angel overshadowed her, and out of this Holy of Holies came one a saviour unto the nations.

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 prophets 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 saviours, 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 a man, and others in another.

Then as we find this cause in man, underlying all this, and find these results here to-day, we ask the question, 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 reasons 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 structure. [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 should dispute with their opponents, or the

Calvinists with theirs; and how can we expect to avoid the conflict of this period? Men who have dared to come out and express ideas skeptical 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 the earth; I might be expected to say that no man upon the earth left such a record as he has left, of teachings good and pure. Cycles of time have rolled on, nations have perished, 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 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 thousand, 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 evidences away down in the rocks beneath us, there 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, and are finding to-day, speaking of a high state of civilization, of civilization, showing that the printing-press, which we have so loudly proclaimed as one of our modern improvements, was among the ancient relics in far-away China's shore and in other realms. But are we to say that a man living eighteen hundred years ago was the best man that ever walked the earth? I am not ready to say it. Why? Because I do not know this to be a fact; I never saw mankind in general, and have not the history of the whole earth and its products, and of all the nations that walked upon it; all the people that talked and lived upon it being gone.

But we have the record of a beautiful character in Christ. I gather up the history of Confucius, and I find there the same Christ-like character, similar in many respects; and I might go down to those other fortunate beings whose history has reached us, and to many an unfortunate one who has uttered divine truth, but who has never been handed down to posterity, and we shall see that as a Confucius, a Mahomet, and many Buddhas have ruled, and as prominent men have perished, men who by the power and force within them, as well as by the power of the lives they led, have been fortunate enough to have been what we term able 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 admirer of his teachings; and I believe it is also largely due to the point of the sword of a Constantine, creating by his might that power by which he created 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 by the chords of love for his superior life and being that he drew you to him? Honestly looking within the recesses of your soul, you 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 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 love of Christ for humanity, but not so much as through his power to save. Jesus can save you, and even to the uttermost, no matter what sin you have committed, no matter how long you have put off this hour. Wait until the eleventh hour; and your pay will be just as good! Well, then, that is just the man for me! [Laughter.] Just the man for humanity! Just the person we are looking for and wanting in our hearts—one who will let us go on in our evil-doing, and save us at last. Do you know that I differ with some who say that the teachings of Christianity entirely tend to morality?

I am asked: "Why not build up, instead of tearing down?" and am told that on a previous occasion my utterances were entirely iconoclastic. Very good. Did you ever dwell in an old house until it was in ruins about you, until you found it was no longer of use to you—that is, that there were modern improvements and a better house that you might build? Now what would you think of a man who, instead

of removing the old house, should go to work and place side by side with it his new mansion, and should say: "It does not 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 to remain. And what would you do as an economist in this matter? You would say every time the teamster came up with a load 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 rubbish 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 to pull it down. [Applause.] We want to substitute 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 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 tremble a little, grow mad a little, it will do them good in the ultimate, for if it does nothing else it will set them to thinking. It will leave the whole lump of their individuality; and though it may foam like a beer-cask or a wine-keg, throwing up its effervescence, bubbling up, and they do not even like the bubbling, let it bubble; there is better wine at the bottom. This process will soon bring it out. [Laughter and applause.]

Then, as I come again to this point of the saviours of mankind, you ask, Do you believe that Jesus more than any other was a saviour given unto man? Well, in a degree, possibly; but in the common acceptance of the term, I should say—a mistaken idea. Let us look for a moment at the teaching the lesson, and see how much practical utility we can really make of it. I want twenty thousand dollars to-morrow morning; where is the Christian in this 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, give him thy cloak also. Don't you dare to let a thief run off with your coat, without you follow him with your night and make him take your cloak also. [Laughter.] "Take no thought for the morrow, what ye shall eat, or what ye 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 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 they have been greatly exaggerated, and that as we stand to-day as reasonable thinkers, the 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 standard of measurement, I believe in the Lord Jesus Christ. Why? Simply because they do not live up to this belief. "Whosoever believeth in me, the works that I do shall ye also do," and according to this promise the despised Spiritualists of to-day are coming nearer to this work than any other people; they are coming nearer to living according to Christ's principles and teachings—not the literal teachings exactly, if they don't give away everything—but more according to the phenomena, less in agreement with what he said, and more with what he did as a great medium.

It is said he raised the dead. Did he? I don't know. Did he? I don't believe it. Why? Because in every age since his time men have fallen into trances, having all the rigidity and appearances of death, not only for four days, as Lazarus did, but for eighteen, twenty, or more days; and it needed no half-God and half-man 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? Because we see corresponding things to-day, showing us that the old law abideth forever.

It is said that he turned pure cold water into

wine. Do you believe it? Well, if he did, I believe he had better have done something else. Sacrilegious is it? when to-day we are broadcast all over the land trying to stay the demon of intemperance, and yet wine-bibbing to an extent when on Sunday, 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 also do," even to the casting out of devils. Go too, oh, Christian brothers, and cast 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 conditions and thereby save them. We have this slow process of working, attacking this world and its errors, laying up a little of the truth, showing men the evil done to their own being, showing them the possibilities of their highest unfoldment, and how they are retarding the same. Little by little has man grown, little by little has he unfolded and reformed. Ever has it been necessary for man to reform to save himself. We believe that in the beginning, in the dawn of time, he was a know-nothing. We believe that out of this condition of want of intelligence he has grown, slowly evolving and unfolding up to where we now find him. We believe he is growing up to the superior man he shall yet be in the grand hereafter; that by this growth, and only by this slow attainment, has he ever reached grand and glorious results; and when we find the men of Africa clasping hands in their songs, bound up, as it were, in 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; when we find others standing midway in other 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 climate, 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 lily, 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 infinite, all-central source? Was it because a 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 reason 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 hush 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 Halleluia 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 not all 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 not you know how innocent, how sweet a baby is? It doesn'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 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

nature, and soul responds to soul. Why? Because the Devil, the evil, which is the same, which had the apparent gloom of evil, has wrought this out, and brought her good after all.

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 women have been obliged to make that same grand mistake ever since. And when men fret at woman-kind 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 woman-kind have piled the needle ever since, and that we have been obliged to cover the vanities of our being and protect ourselves from the inclement and destroying elements around us. [Laughter.] I presume we shall always do so. Perhaps we shall not always tip the hat to each other, and perhaps not always have just as many styles as we have now; but I presume we shall always wear a hat as a cover, a mediator, a something between us and the sun, so unrelenting in its piercing, vibrating touch. I presume, for the same reason we shall clothe ourselves, if for no other reason, and ply the needle, or make the busy "Singer" sing, even though we bring it down to a model where we can apply it with more sense and less pain.

Then, in this beautiful allegory, we find that after the devil had tempted Eve, he went off and let her take the consequences of the 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; 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 obeisance 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 would 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 Nazareth might have died to save the race, but had it not been for modern teachers he would have died in vain, for in saying "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 Jews were essential to the publication of their plan of salvation, so is every one that sounds the praise of a Saviour. Then needest a Saviour. Look within thyself, for there sits one who in thy judgment shall accuse and shall condemn; shall lift thee up 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 them.

The mother grew weaker. Her prayer was that she might live to see her child again if but for a moment. On the afternoon before her death she was left alone for a few minutes, and when her attendant returned, she 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," "Yes, 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 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 passed 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 fiery flood flowed in upon her, she 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 strapping lad lay down in a lone cave, flung up upon a mountain-side, whose mouth looked out to sea, where galleys then sailed from rich Phoenicia'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. There safely housed, and of men below, No pathway to his high seclusion leading. Or only such as Cretan they could have scaled, Perilous some cascade, cavern-born, deepening His lonely slumbers with its song. Sleep, the great central sleep, The hours Meaning rolled over him innocuous, Furrowing not with wrinkles grim his brow.

The dawn her arrows shot into his cave, Tinging his downy cheek with rosy bloom, And glossy, unshorn locks with golden gleam. The fourth day dawned, and still upon him lay His breathing slumber, if any ear Had been in that lone cavern dim to listen.

At eve long shafts of dewy moonshine came Silvering his lips and brow and eyelids o'er, Till with a weird, transfigured beauty shone The lonely dreamer's melancholy face.

Spring bloomed and summer glowed and autumn And winter moaned in rainy gusts, making The serene leaves eddy rustling round the cave, And still he slept a calm, unmuffled sleep.

Careless of wintry blast or summer beam, Heedless of mortal change in values below, In spacious Ghassos, where his kindred died, Leaving his natal mansion empty, while, Unconscious he lay, he slumbered in the hills, And spiders in it plied their filmy looms, And other generations hied him.

Were born and grew to great manhood's prime, And trod the downward slope to old and death.

Waking at length his quest he straight resumed, But quickly found his sleep had lasted till New faces and new men were dwelling In the old, familiar scenes. What wonder that, After such marvellous nap, the rumor ran That Epimenides was of the gods.

Beloved, a nymph slept, whose lips and brow Dian had with immortal kisses sealed, Making them consecrate, in silence of Some sad midsummer night, when dew and moon-shine Sweetened her blandishments? For he had been A lonely unloving youth, who shunned The hallowing *agape* with his sister's old hand, And of his kindred he had not a word. And so 't was said that Artemis had lulled him to that mystic and sacred sleep, Shutting him out of the red world, the wide world, Feeding his spirit with communion high, Until he woke by lapse of years unborn, A poet, seer and priest through all the bands Of Hellas, master of the mantle art.

He knew previsions by events was shown; Cities nest-smoke were by his counsel healed. After his three-centuried life was o'er, His relics hallowed long the Spartan land.

—B. W. Ball.

New Publications.

THE FISHERMEN'S OWN BOOK. Procter Brothers, 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 prominent 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 oldest 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, luscious 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 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 sailors in particular, and to all who are in any way interested directly or indirectly in maritime pursuits—cannot fail of enchainment 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 (as truth generally does) the flights of fiction, and kindred matter are embodied. The plan of the French navigators (dated 1666) 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 fishermen's, like the samphire-gatherer's, is a "dreadful trade." The pictures of the dories "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 convenience 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 Ability. By a Physician and Sanitarian. 12mo, cloth, pp. 185. New York: M. L. Hollbrook & Co.

The best inheritance for a child is good health; it insures a good disposition, purity of thought, the best of motives for every action, and every action the best 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 inestimable 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 gleams from wide fields of experience and observation, and illustrates so clearly by well-authenticated facts its statements and theories that no one can fail 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 favors.

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 child-medium, 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-of-hand, that I 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 spiritual 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 seance 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 seances given by the sister of the Davenport Brothers in Springfield a year or so before, in the parlor of 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?" I said to him that I had made arrangements for a seance 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 statement in that paper of whatever might transpire. The man in the office said five dollars, and I handed him the money. I went to the office of the *Daily Union* and asked the same question, and was answered three dollars, 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.

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 get away. 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 it were a great burr 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

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 foot, the door closed again, and opened a 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 seances (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 legerdemain. At the close of our seance 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 Hermann 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 seances 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 Why* and ordered some hand-bills for another seance 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 Goodrich's Hall (Pittsfield), exposing the Cadwell-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 editor to announce, in connection with that telegram, that I would give a private seance at Harmony Hall, the next day (Saturday) noon, 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 hand; 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 cabinet-floor, as with the other hand he placed the five-dollar 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 Davenport when they were in Troy; and to be beaten by a twelve-year-old girl galled him terribly. The *Troy Daily Why* of Nov. 13th said editorially: "As we announced Saturday morning, a private seance 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 seances 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 much superior to the best performances of Her-

Message Department.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earthly life, that beyond—whether for good or evil—consequently the world of spirits is not a uniform one. We ask the reader to receive no doctrine put forth by spirits in the name of the spirit-world, until they have been verified by the living. A. C. Mayhew.

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

[Report of Public Seance held May 29th, 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 I will be four years since I departed from the body—from a body that I loved and which I loved to live in. I was 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 who had ascended the golden stair before I was called to climb that pathway, and they extended to me a royal welcome, 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-life 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 today. 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, and all other 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 I do not really think, sir, 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 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 thronging around them with messages of peace and love, and in all ways seeking to uplift those who are lonely 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 with the quickening force of love and of universal peace. But we shall have to work for these things, and that the work may not be retarded we desire mortals to join with us and hasten the hour when this millennium shall dawn upon the earth, and peace and good-will reign in the hearts of all people.

Well, sir, I think I have chatted quite long enough, and I will make way for some one else. I assure you I am more than pleased at being allowed to come, and I trust to be able to repay the kindness by plotting more than one poor spirit to this place who is in need of experience, or who desires to express himself in mortal form, or who wants from Fremont, Ind., and known in that place as Avery Farnham.

Mary Wyman.

I come feeling weak and worn and weary as I did in the last hours of my life in the body, yet I will endeavor to express myself as best I can to my friends, my relatives, and those who were kind to me in past days. Those who knew me and who remember my life in the form are at Baltimore, Md. Toward that place I turn constantly in spirit; not that I am always there, for my home is apart from the physical sphere, but even when I am in my spirit-home, surrounded by my spirit-friends and attending to my duties there, I am anxious to have my friends in the body, for I am anxious to have 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 envelops 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 of yore.

It seemed as though I lived away; that the disease which assailed itself upon my frame lingered and lingered until there was nothing left for it to consume, and then my spirit was freed from its casement and I was allowed to go whither I would. I met my dear friends, mother, 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 affairs I am satisfied with. At first I did feel as though things would not be settled to my own satisfaction, 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, and 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 nearer that time when taken from the body. I had filled a position of 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 peculiar 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 find assurance 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 in social and business life, to whom 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 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 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 change 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 he feels, he could not have done in the mortal form. Spiritually, he can be of great benefit to each one because he has now a better view of the spiritual part of their natures; materially, he can influence their lives to a certain degree, and he feels to predict that it will be well for him and for them that he has passed away, and they will see this in the coming time, for he had 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 son, 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 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 public attempt, he 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 Seance held May 23d, 1892.]

Invocation.

Sing our songs of gratitude and love, we come to thee, O thou blessed Spirit, at this hour, to join in the everlasting anthems of praise welling up to thee from all conscious life throughout this mighty universe. We approach thee, O Spirit, with the adoration of our souls, and with the fragrance of our hearts, for we recognize and acknowledge thee as our helper, our guide, and also as the Parent of all Good. Oh, thou Supreme Spirit, permeating the universe with intelligence and love, we beseech thee to send us thy Light of truth, radiating throughout all time and space with the matchless glory of thy eternal and omnipotent presence, we would at this hour understand and comprehend the laws of thy kingdom, we would, O Spirit, ascertain higher truths from thy countenance, unfold our powers and our innermost souls to the reception of that spiritual light which is poured down thy holy angels from the throne of God. Oh, our Father, our Guide, and our Father, give unto thy ministering angels at this hour the strength and power to return and manifest intelligently, lovingly and clearly to their mortal friends of earth, so that they may be able to understand the truth that may feel like a baptism of holy fire upon the hearts of those longing in the mortal flesh, longing for knowledge concerning the whereabouts and the manner of existence of the loved ones of mortal 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 into those who sorrow in darkness and through the perplexities of mortal existence.

Questions and Answers.

CONTROLLING SPIRIT.—We will now consider your questions, Mr. Chairman.

Ques.—[By John Strong, Wilkesville, O.] Can the spirit-guide of an individual control the body, or the body when desired to do so? If so, in what way can the controlling influence be recognized?

Ans.—Few mediums are so well situated, so favorably conditioned, as to be readily influenced, at all times, by even their own spirit-guides. Influencing conditions of mind or body will operate upon the medium to such an extent that even his or her most trusted and faithful guides, and, for a time, their presence known. With the guides of any medium control their instrument, they (provided that instrument be well developed in mediumistic power) announce their presence as you would announce your presence to a friend whom you intended to visit. Mediums usually become cognizant of the presence of their spirit-guides, or of the manifestation of power from those guides, in very much the same way as we become aware of the presence of our friends. At other times, mediums receive communications from their guardian spirits very much the same as you receive communications from your 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 mortal form.

Q.—[By a correspondent.] If a person should interfere between man and wife, so that unpleasant feelings are engendered that eventually 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, and you cannot do so a scale of development or manhood that individual 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 encasement of flesh. At some time the spirit will be held to a full account 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 dissatisfied, and thus developed consciousness, reacting upon the spirit, will create sufficient punishment for all evil performed. The time will surely come when 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 ministrations 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 E. W. Collins, Ashland, O.] What becomes 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 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 earthly; they belong to matter and are soulless trans-formations 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, the spirit of a sufficient supply of matter to make up for 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 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. It is to inhabit the spiritual body, and 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

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 world?

A.—The spiritual world must be seen to be realized; the spiritual life, its conditions and surroundings, must be experienced to be understood. Spirits, in returning to mortal life and communicating to their friends, often attempt to give a description of their life and surroundings in the eternal world, but they very soon find their description is vague and unmeaning, for they are confined to the words which are found in your vocabulary, for mortal language has nothing but the material to describe the life and conditions of the spirit. Those who attempt to give a full explanation of how they live, of their occupations, surroundings and conditions in the higher life, are obliged to 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 earthly, too much like material existence, or too mystical, and convey little meaning to the mortal who is confused in his understanding to a material conception of things in this life. Therefore, in the brief communications which are given from such places as this, there is not time and but little opportunity for the spirit to attempt a description and explanation of its conditions in the spiritual world. It would fill almost as much time as it takes to give a description of real life in the spirit-world; even then you would only gain an outward conception of it—that which corresponds to the material life—while an understanding of the occupations which belong to spirit-life, of the inner powers, of the opportunities that are given to the spirit to unfold and develop, of all that is contained within, you would not gain, for you cannot possibly do so in mortal language, and cannot experience those things for yourselves.

Rev. Charles Ferguson.

A mystical problem is forever arising before the human mind, which man attempts to solve for his own gratification and information; over the question itself 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 we cannot find, we believe would unravel the entire mystery of our own organization. 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 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 of life, and we are 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 discussed upon those truths, which I felt within me, for the enlightenment 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 and the good of the world, and 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 left away in the body. I find that man has been able to receive something higher for the unfolding of his being, that he has received sweeter, richer, stronger food for the unfolding of his soul; and many, many are to-day attempting to be teachers of those truths which I dimly sought for but could not fully express through a mortal organism; it will give me a new experience which I much desire to attain; it will give me a larger amount of liberty, for I have been cramped and confined in my powers. I know it is because I have been held to old ideas that they have not fully departed from me, and that they cramp the powers of my soul, which, like a caged bird, longs to be free. I am not here to teach any new law, for I have a glorious light of truth streaming down from the heavens which illuminates all ways with its glory and power; it reaches into the homes and hearts of mankind everywhere, and it must be felt and seen before many years have rolled away. Many thousands of souls perceive the grandeur and light of the great illuminator, many eagerly catch the beams to warm their spirits in order that they may give forth the love and the love of the great light, which is the love of God, and the time is to dawn when all humanity everywhere will perceive and recognize the great Sun 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 triumphant in 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 outward evidences of their culture and of their knowledge by extending a helping hand unto the lowly and endeavoring to grow the old conditions, for we are ignorant, in that same knowledge, in the same laws which they understand, and by giving 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 grow the old conditions, for we are ignorant, in that same knowledge, in the same laws which they understand, and by giving love unto all, however humble, lowly or degraded they may be. 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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 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 is 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.

MELVINA ANDREWS.
To the Editor of the Banner of Light:

In the *Banner of Light* of June 24th is a communication 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 November 1875, 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.

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

Foreign Correspondence.

"Conditions" Before the Académie 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 de Louvain.

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 *Académie* 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 her voice, and though she moves her lips as if speaking, no sound passes them.

Let us add that since this subject finds herself 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. VANDERST.

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 impediments, 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 Free thought.

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 genuine Free thought.

There is, however, a wide difference between

this and the Materialistic stamp of Free thought with which it is too often confounded. The one comprehends matter and spirit in its scope; the other, matter and mind. The tendency of 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 Free thought, and unworthy of the name; yet for 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 Free thought 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 Free thought. 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 gleams 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 Free thinker forces his wares upon unwilling customers, who do not appreciate them. The philosophical Free thinker 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, Mifflin & 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 Ross Terry Cook, titled, "Some Account of Thomas Tucker," a continuation of "Dr. Zay," by Elizabeth Stuart Phelps; a poetic sketch by "H. H.," a well-sustained 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 other departments.

To this array of good things for the mental appetite is added a sixteen-page supplement in which is embodied a full report of the proceedings at the Birthday Garden Party to Harriet Beecher Stowe, to which we referred at the time of its occurrence. In coming 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 *Atlantic* 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 Garibaldi," (with portrait) by E. D. Blanchard, "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 readership.

THE MAGAZINE OF ART.—The letter-press and illustrations 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 Charles'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 exquisitely-finished engraving, "A Fair Patriarch," from the picture by Hans Makart, and "Slender Cartoon," 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, 739 Broadway, New York.

WIDE AWAKE has for the most prominent feature of its issue for August, "The Rebellion of the Dalai Lama," an opera, 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 costume 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 Reineke 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 Louise 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 BUILDERS. A Practical Journal of Industrial Progress. Vol. XIV, No. 7. Published at 21 Park Row, New York.

A MEDICAL WONDER.

Thousands of Abandoned and Hopeless 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 are 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 who 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 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, and he knows the state of the system, 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," replied Conant, "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 another 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 drank from the

POOLS IN THE FLORIDA SWAMPS, and shortly after leaving there he felt the creature, as the Doctor described it, in his 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 began to be a way back to the land, and pieces of fact. The man received almost immediate relief, 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 or less.

ALLOPATHS BACK DOWN.

A short time ago Dr. Flower made an offer to some allopathic doctors in New York to put up \$20,000 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 inside of human beings, and minutely describe the workings of any disease as easily as he can the troubles on the outer surface. His examinations and treatments are to me phenomenal. They are wonderful, and as satisfactory as they are wonderful."

"What are your ideas," I asked, "as to this power, and how came he in possession of it?" "Oh, it is a GIFT FROM GOD!" he replied; "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. Stryker, a Presbyterian divine of Saratoga, after testifying to Dr. Flower's diagnosis of his son's case in a most accurate manner 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 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

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 and he discovered that the doctors had been deceiving 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 pulse 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 my 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 office, and she is to-day a well woman. A few months ago a Western banker, whose name I will give if necessary, called on Dr. Flower, and he would go some six hundred miles to see his daughter.

A YOUNG LADY WITH CONSUMPTION.

"What will you charge?" said the banker. "Two hundred 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 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 telling his patients just what he thinks as regards their case.

HIS GREAT WORK.

The *Boston Evening Traveller* says: "Dr. Flower has a national reputation. In and around Boston, within twelve miles of the city, he has one thousand nine hundred and thirty-four patients. In the last 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 course no man could possibly do such a work of such magnitude unaided. Dr. Flower has a number of associate physicians, both men and women, and a private secretary and stenographer in constant employ. Here he not only cures hundreds of patients in a day, but every mail carries his magnetic remedies to the homes of the sick and afflicted, and every mail returns to him testimonials of cures expressed in the most enthusiastic terms. That Dr. Flower is a man of great power, of every kind of disease, and so greatly exhausts all chronic ailments as to make them practically cures, there is no room to doubt. Facts are stubborn things, and facts speak for themselves. He has restored to health many 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 runs 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.

Our *Continent*, of Philadelphia, May 10th, published an interview with Joe Jefferson, the great actor. A startling list of nearly all questions he told the following facts: "I am 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 was a great reputation both in this country and in Europe, and by many is regarded as the greatest healer in the world."

Mr. Jefferson—Well, sir, I regard Dr. Flower as a very wonderful physician, possessed of the most marvellous power, and I tell you I have known 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."

HIS 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 my business or my family, 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 treatment and case most accurately—described each of my 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 Dr. Flower was a 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. I was back in my boyhood again. I was never healthier than I am to-day. Since the 1st of September I have played every night as well as at many matinees, and feel all the better for it. I feel like I was young again, and ready for another life's work, and for the 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 history of the world 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 the most complicated number of patients, be their condition ever so precarious and complicated. 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 excellent families near the Doctor's residence.

DR. FLOWER AS A LECTURER.

Dr. Flower is not only a leader, standing at the head of the successful practitioners, but he is equally so 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 has been 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 audience, and was a scathing arraignment of

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 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 question for him (at this time) to neglect for a moment 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.

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 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 seemingly 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 could never do in a generation; just so long will the sick from all parts of the world come to Dr. Flower, and return 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. 18th, 1881.

No. 2—Why was our President Taken Away?

Delivered by SPIRIT E. H. Chapin, Sept. 25th, 1881.

No. 3—President Garfield Living After Death.

Delivered Sunday, Oct. 24, 1881.

No. 4—The Spiritual Temple: And How to Build It.

Delivered Sunday, Oct. 30th, 1881.

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

Delivered Sunday, Oct. 14th, 1881.

No. 6—The Gods of the Past and the God of the Future.

Delivered Sunday, Oct. 23d, 1881.

No. 7—Spirit E. V. Wilson's Answer to Prof. Phelps.

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, 1881.

No. 10—The Restoration of the Devil.

Delivered Sunday, Nov. 20th, 1881.

No. 11—The Blessedness of Gratitude.

Delivered Thursday, Nov. 20th, 1881.

No. 12—The Tares and the Wheat.

Delivered Sunday, Nov. 27th, 1881.

No. 13—Natural and Revealed Religion.

Delivered Sunday, Dec. 4th, 1881.

No. 14—The True Basis and Best Methods of Spiritual Organization.

Delivered Sunday, Dec. 11th, 1881.

No. 15—What Kind of Religious Organization will best Supply the Needs of the Hour?

Delivered Sunday, Dec. 18th, 1881.

No. 16—The Origin, History and Meaning of the Christmas Festival.

Delivered Sunday, Dec. 25th, 1881.

No. 17—The New Year, its Hopes, Promises and Duties.

Delivered Sunday, Jan. 1st, 1882.

No. 18—Death in the Light of the Spiritual Philosophy.

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.

Read the appeal of the widow of the

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. Dodge, 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 brightly 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 built 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 testimonies 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 audience 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 beyond 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 all.

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 introduced Mr. George A. Fuller, as the lecturer of the afternoon. The speaker chose for his theme, "Spiritualism a Revelation of Immortality." All religions 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 grandeur 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 closed.

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 séance, 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 immortality. 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 summit 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 to-day 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 holy.

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 conference was held. Mr. Charles Crane presided. Remarks were made by Messrs. Crane, Knights, Dodge and Truax, also Dr. 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-séance and gave forty-one tests, nearly all of which were recognized.

Mrs. Fannie Davis Smith gave the lecture of the afternoon:

An ancient teacher said: "Where the Spirit of the Lord is there is liberty." Ingersoll said: "Liberty is 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 requiem of the great deep, so man reveals in the free air of liberty. The debt we owe to skepticism can never be estimated. The debt we owe to genius, 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 Haydn have done more than all Orthodox divines to keep the world from iniquity and vice.

The spiritual religion means more than spirit-communion. 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 blessing 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 immortality shall say unto us, "Come up higher," we shall have sown along our pathway seeds that shall bring forth a rich and beautiful harvest to gladden us on our way.

Sunday Evening.—In the Conference the following speakers participated: Charles Crane, Sabu 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 tickets; 2d. To the proprietor of the American House, and all associated in the work of entertaining the Convention; 3d. To the ladies 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 the choir of the American House, for their cooperation in bringing about the present Convention.

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 add 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 sine die.

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 harvest.

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 life-work 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 sepulchre within 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 dignitaries 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 recognized as not inconsistent with the Christian religion. 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, 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 inconsistent in the assumption that God works in a secondary way through these operations of nature." 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, 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."

—The Manufacturer and Builder (New York) for June.

How to Escape the Fire Fiend!

The Sheldon's Fire Escape would have prevented the holocaust of human beings in New York, Brooklyn and St. Louis.

In hours of excitement and peril, machinery, ropes and iron ladders prove a slow and insecure means of escape for strong men, and are utterly useless for timid women and children.

Of the Sheldon's Fire Escape the New York Commercial Advertiser says: "During its exhibition six persons descended in safety in ten seconds from the fifth story of French's Hotel. Very young children and invalids can be speedily and safely rescued from the highest building; clothing and boxes can be passed down the carrier and reach the ground in safety. One advantage of this Fire Escape is, that it can be kept always under the window, enclosed in a cabinet, and only a few seconds are required to place it in position for use. Its simplicity, practicality and cheapness recommend it."

The patentee will grant a right to supply an order in every city for one first-class hotel, theatre, printing-office, manufacturing establishment, boarding-house and schoolhouse.

Territory for sale. Inquire of C. A. SHEDDON, Patentee, 908 Third Street, Washington, D. C.

Dr. E. S. Walker, of Cincinnati, in writing of Dr. Peabody's book of "Travels Around the World" says: "I cannot remember when I have read anything more interesting, or in which I took a deeper interest than in this book. It ought to be in the library of every Spiritualist in the land."

"Necessity is the mother of invention." Diseases of the liver, kidneys and bowels brought forth that sovereign remedy, Kidney-Wort, which is nature's normal excretory for all those dire complaints. In either liquid or dry form it is a perfect remedy for those terrible diseases that cause so many deaths.

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

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

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

New Books.

The Ghosts AND OTHER LECTURES.

BY ROBERT G. INGERSOLL.

The idea of immortality, that like a sea has obbed and flowed in the human heart, with its countless waves of hope and fear, haunting against the shadows and rocks of time and fate, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as Love kisses the lips of Death.

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INDEX.

<p>Angel Care, A little while longer, Angel Visitants, Angel Friends, Almost Home, And He will comfort it again.</p>	<p>Ready to go, Shall we know each other there? Sweet hour of prayer, Sweet meeting there.</p>
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A Fragments to give home,
A day's march to give home,
Ascended,
Beautiful angels are waiting,
Bethany,
Beautiful City,
Beautiful Land,
Bliss,

Saw in the morning seed,
Star of truth,
Shout help,
She has crossed the river,
Summer days are coming,
They'll welcome us home,
There's a land of beauty
beauty.

Beyond the mortal,	They're calling us over the
By love we arise,	sea,
Come up thither,	Tenting nearer home,
Come, gentle spirits,	Trust in God,
Consolation,	The land of rest,
Come, go with me,	The Sabbath dawn,
Day by day,	The city of the spirit,
Do I ask thee to tarry,	The silent city,
Ever fresh and true,	The Street of Hope,

Evergreen side,	The angels are coming,
Fold us in your arms,	The Lyeann,
Fraternity,	The y are coming,
Flowers in heaven,	The happy time to come,
Gathered home,	The happy by-and-by,
Gone before,	The other side,
Gentle words,	The Eden of bliss,
Gratitude,	The region of light,

Golden shore,	The shining shore,
Gathered home beyond the	The harvest,
sea,	Time is bearing us on,
Home of rest,	The happy spirit-land,
He's gone,	The by-and-by,
Here and there,	The Eden above,
I shall know his angel name,	The angel ferry,
I'm called to the better land,	Voices from the better land,
I long to be there,	We shall meet on the bright

tri- ants nd, rs, in re ake	Looking over, Looking beyond, Longing for home, Let men love one another, Give for an object, My arbor of love, My home beyond the river, Moving Homeward,	etc. Welcome angels, Waiting 'mid the shadows, When shall we meet again We welcome them here, We'll meet them by and-by Where shadows fall not, e We'll anchor in the harbor
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My home's not here,
My guardian Angel,
Not weeping there,
No death,
Not yet for me,
Never lost,
Only waiting,
Over there.

One woe is past,
Outside,
Over the river I'm going,
Oh, bear me away,
One by one,
Passed on,
Passing away,
Parting hymn,
One by one,
mote,
Whisper us of spirit-life,
Waiting at the river,
CHANTS,
Come to me,
How long,
I have reared a castle often

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