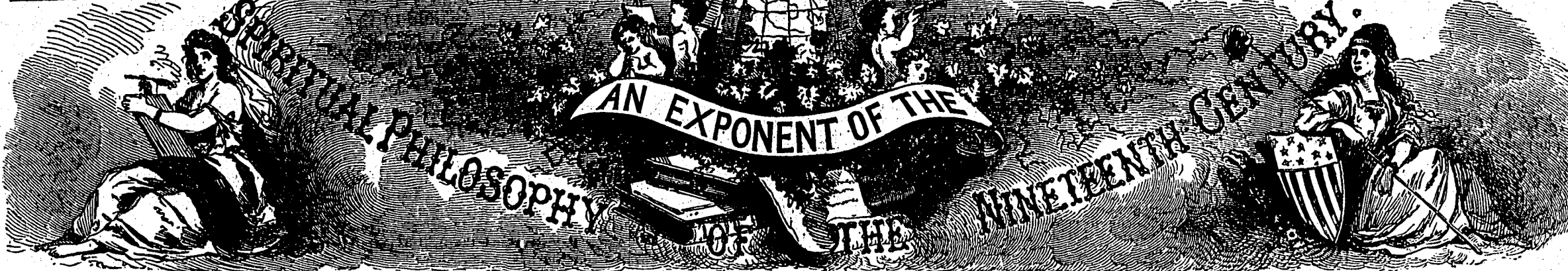


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THE COMING RELIGION.

A DRAMATIC ALLEGORY, BY DR. JOHN ALLYN.

INTRODUCTION.—What is stated in this allegory in regard to its production is substantially true, though, varied immaterially for the sake of brevity and interest. I have endeavored to put it in an attractive form, for even the diamond depends somewhat on its setting for the effect it may produce. If you do not approve of the setting, do not throw away the diamond. More than four months before a word was written I was assured that a band of spirits intended to make an important communication through my mediumship. This was written on a slate, in broad day, by no human hand, according to the most critical investigation—attested by my ears and my eyes. I had not the slightest idea what I could write. In fact, it seemed impossible that I could produce anything of value or interest. This was followed up for four months, through different mediums, all to the same import. I am not conscious of any desire to make money or fame out of this, but only hope it may benefit my fellow-beings. I make this statement in regard to this extraordinary production because it is true, knowing that the matter contained in the article must stand on its intrinsic merit.—JOHN ALLYN.]

THE VISION OF ALDEBERAN.

Invocation:
Guardian spirits, from danger defend us;
In this imperfect state amend us;
Help us to form a grand ideal,
And strive to make its beauties real:
So shall we walk life's dubious ways
Until the dawn of brighter days.

Prelude:
Friends of earth we come to meet you,
And most happy are to greet you;
A happy band of teachers we,
Two are men and we are three.
From far off worlds we've come to teach
Truths for earnest souls to preach;
We've come to aid religion's birth,
The last that e'er will come to earth.
Give ear, kind friends, and listen well
While we our wondrous story tell;
A happy band of teachers we,
Two are men and we are three,
The other is an angel pure,
Whose kindly words will long endure.

On one of those delicious evenings of May, when it is a pleasure to be in the open air, as I was reclining on a bamboo lounge in front of my humble home, I queried if the stars which shone so beautifully were inhabited by beings of the human type; and if so, what the condition of society is in those various worlds. My mind was pained and oppressed at the condition of the children of the earth as I contemplated the wars, crimes of every grade, suicides, insanity, avoidable diseases, and premature deaths; how some acquire vast fortunes in a few years, partly by superior energy and sagacity, partly by cunning, and often partly by fraudulent deceit, and spend their means in vulgar display, in foreign lands; while others, with haggard faces, work beyond their strength to gain the means of extending a wretched existence. Fatigued with these fruitless thoughts, a tremor shook my frame, my senses were closed to external impressions, my mind was abnormally quickened, when the most ravishing music greeted my ear, the very thoughts of which now thrill my soul with inexpressible delight. The words I could not catch, but the chorus ran:

From far-off worlds we've come to teach
Truths for earnest souls to preach;
We've come to aid religion's birth,
The last that e'er will come to earth.

During this music three beings appeared before me, of surpassing beauty and perfection. For the first time my mind feasted in beholding human beings who were absolutely faultlessly perfect in feature, form, complexion and expression, and beyond criticism by the most skillful artist. Two of these were men and one

a woman. I intuitively perceived that their minds were as perfect as their physique appeared to be—not one faculty cultivated at the expense of another, nor the whole mind at the expense of the physical system.

One whom for convenience I shall designate Dr. Symetricus Aldeberan, said: "We are an embassy from one of those stars you so admired as it twinkled beautifully in space." I suggested Alpha Centauri, sixty-one cygni. Aldeberan, with a majestic wave of his hand, said: "It matters not; it is better you should not be informed, for the truths we have to utter must stand upon their own merits. We have some instruction to impart of great importance to the children of earth, and particularly to the American people. It has been our life-work, extending through aeons and aeons, to study the moral and religious growth of the people of the various planets as they have progressed from a savage condition to the highest and most perfect civilization.

"Of the 6,000 stars you see twinkling so beautifully in the etheral blue, some are binary, revolving about a common center; but the greater part are central suns with families of planets revolving about them, and receiving life-giving elements from their parent suns. The planets are in various stages of growth; some are in the diffused gaseous condition of irregular form, some are in the molten, fiery stage and have, in obedience to attraction, assumed the globular form, some have radiated their heat until a crust is formed, the foundation of a peopled world. Some have reached the life-bearing stage, and in a small proportion life has progressed to the human type, while in a still smaller number, human beings and society have reached a condition inconceivably more perfect than on earth, while others have exhausted their life-bearing elements and become dead worlds, thus silently admonishing you of the fate of all worlds in the countless aeons yet to come. As each aged person has passed through the various stages of infancy, early youth, later youth, manhood, maturer manhood, and so on to the stage of the decline of life's forces—so all planets have passed through the various stages described, or are on the inevitable road to those conditions.

"The reason that earth's inhabitants are in a disturbed and unhappy condition—that emperors are assassinated, vice, crime and insanity are increasing in spite of increasing light, education and power over the material resources of nature—is, that the people of earth are now passing through a religious transition period. The minds of the greatest thinkers are unsettled on the fundamental questions of man's origin, character and destiny, from which practical morality springs; and there is said to be a moral interregnum. Your condition can be but little improved until this critical period in religion and morality is passed, and they become firmly established on the demonstrated truths and principles which inhere in the human constitution and its environment. The inhabitants of all worlds, older in development than yours, have passed through this same critical and disturbed period to one of greater harmony and happiness.

"We whose business it is to be the teachers and helpers of our human brethren, have observed many worlds as they passed through this transitional period in religion and morals; we know its various stages and symptoms as well as a skillful physician knows the stages and symptoms of the most common disease. To make our meaning plain we must premise that the people of all planets whose human race has reached a mature development have passed through three stages of religion; these are Fetichism, Polytheism, Monotheism, and so on to the Theanthropic, or the religion of humanity, which is the final and permanent condition. These are somewhat mixed and blended, as day vanishes through twilight to night, and night to rosy dawn, to full-orbed day. Fetichism is the religion of savage people; it consists in putting faith in inanimate objects, such as charms, trinkets, idols of wood and stone and metal; and in its highest expression consists, as by the Persians, in the worship of sun, moon and stars. So fascinating was this, that Moses made it punishable with death, to wean the Hebrews from its practice. Polytheism consists in personifying the various forces of Nature, and making a visible representation; thus Jupiter flashed in the lightning, rolled in the thunder; Neptune controlled the ocean's storms. This found its culminating expression in Ephesus, Greece and Rome, until their philosophers discovered its emptiness, and their satirists ridiculed it with ridicule, when it perished, never to appear again on earth. The Hebrew religion, as instituted by Moses, is an example of the purest Monotheism the world has ever seen.

"Christianity, its outgrowth, is a mixture of Monotheism, Polytheism and Fetichism. Monotheism it receives from its progenitor. Its devil, its trinity, especially its Christ, partake of the character of Polytheism. Its cross and sacred relics, and even its Bible, held so far above its intrinsic merit, partake of Fetichism. At the advent of Christianity, the cultured few in Greece and Rome saw the emptiness of their religion; but the masses were so sunk in ignorance and superstition, and so infatuated with their gods, that pure Monotheism could not have prevailed in Greece or Rome, or won its way over Odin and Thor in North-western Europe. This mixture was a necessary condition of the success of Christianity. Most countries of distinctive civilization have originated their own religion. India originated Brahminism and Buddhism; Egypt had her Isis and Osiris; the Hebrews had their Jehovah; Greece had her gods; Scandinavia originated Odinism; Christianity was personal and local in its ori-

gin, adapted to a peculiar phase of civilization. Lord Beaconsfield thought the American people must be deficient in inventive faculties, or with a distinctive civilization they would have originated their own religion.

"He did not realize that a religion is now springing from the bosom of the American people that will be general in its character, supplanting all others, and uniting them in religion as in government, education and science.

I said: "Dr. Symetricus, you are aware that many of our thinkers, scientists and philosophers think religion is unnecessary in civilized life. Will you please give us your views on that point?"

He replied: "This is a very important matter, and worthy our best consideration. If all were philosophers with well-cultivated moral faculties, society could exist without religion; but in reality we all commence our earthly life as children; and the worst of it is, that, so far as our present argument is concerned, many of us remain children to the end of life. Very few attain to the power of clear reasoning on moral subjects until the age of twenty-five, and the majority of mankind do not during their natural lives. Conscience is an emotional power of the mind which, in its natural expression, affords no criterion of right and wrong. It simply enforces the convictions the mind has received through life's experiences and educational training—hence the importance that this training should be as efficient and correct as possible during early life, while the mind is in its most plastic condition. This can only be effected through a religious system which can command the confidence of the scientists and philosophers of the country.

"It is necessary to the lucid treatment of a subject that its leading terms should be defined. This is especially true of religion, yet there is no adequate definition in your dictionaries; even your literary men are unable to give an adequate definition. The senior class of theological students of California cannot define it correctly; the lawyers of Philadelphia cannot; and, incredible as it may seem to a New-Englander, even the transcendental philosophers of Boston and Concord can not. Religion, according to its highest development, is a cult, whose object is moral culture as an end, and physical culture as a means to that end. According to the theology of the Middle Ages, which still lingers in the lap of the age of light, the objects of religion are to appease an angry God, to escape the wiles of a malignant devil, to escape a burning hell, to achieve some temporal good through prayer and observances, rather than by controlling the causes that lead to such blessings through the laws and forces that surround us.

"These ideas will be found to be myths having no foundation in reality, and will be dropped from human consciousness as the people emerge into the latter part of this religious transition period."

I inquired what would become of religious worship?

He replied: "Worship has no effect whatever on the object or being worshipped, since everything that comes to us comes by, in and through the laws of nature as they exist within our own being and environment. Worship may have a mild tendency to assimilate the worshiper to the object worshipped. We admit the Supreme Unity Power of Nature, but still it must be plain that in worshipping, a personal God is a pure ideal conception which every human being necessarily forms for himself. If this ideal be a 'man of war,' vengeful, angry at times, partial, elevating one tribe at the expense of exterminating others, punishing by endless torment the majority of his own creatures, the effect cannot but be demoralizing. The tendencies are partially counteracted by the wholesome moral tendency of all normally developed natures, by pleasant music, the eloquence of a cultured preacher and the pleasant surroundings of a wealthy church. Worship then is a function of religion as transient in its character as animal sacrifice, and will not survive the present transition period."

I inquired what would be the first commandment in the new religion.

He replied: "The first commandment of the decalogue had a pertinent application to the people to whom it was given. Polytheism was the highest phase of religion which had obtained credence at that time. While Moses still lingered amid the smoke and thunderings of Sinai, the Hebrews clamored for a calf to worship, and Aaron yielded to their importunities. They had, no doubt, been educated to worship the sacred bull—Apis—of the Egyptians—an incarnation of the greater god, Osiris, in their mythology. Their early bias was so strong that they could not be satisfied without doing homage to an emblem of the god of their fathers.

"Moses undertook the difficult task of breaking up Polytheism and establishing the worship of the one God superior to all others, who was, in his system, the especial protector of the nation he essayed to establish. Hence the pertinence of the first commandment, 'Thou shalt have no other gods before me.' But since Polytheism has ceased to exist—for twelve centuries it has had no application whatever to the existing conditions of Christendom. During this time countless thousands have perished by living in violation of the plainest principles of physiology. This then should be the first commandment: *Thou shalt obey physiological law.*"

I inquired what doctrines of religion should be taught in regard to those great problems which are peculiarly religious, as the being and character of the Supreme Power of the Universe, the origin of man, the nature and destiny of the human spirit, and the relation of

the spiritual world to the visible and material world we inhabit.

He replied: "The answer is very easy and very plain. That which is known and can be verified should be taught; that which is not known should be investigated. It is the same rule as obtains in science, in agriculture, in mechanics. In all of these a working hypothesis is useful in investigation as a ground of experiment, and these have led to some of the most important discoveries in science. But there is a clear distinction between these provisional assumptions and demonstrable truths. But henceforth the mind must be left free—let no religious teachers and no ecclesiastical councils attempt to trammel the human mind; let them not say you must believe this or you must not believe that under penalty. Belief is involuntary—it is the conclusion of the intellect from the evidence as the mind sees it.

"Original and free investigation, for an honest purpose, is as commendable in religion as in science. It is the primary duty of religious teachers, as a class, to enlarge the boundaries of human knowledge in regard to these great matters. If this rule is observed—preach what is known—search out what is unknown—you will not be troubled with long sermons on hot afternoons, as many have been in the days of their youth.

"Religious exercises must mainly be addressed to the emotions; for all are emotional, whether young or old, learned or unlearned. But the doctrinal teaching must not be offensive to the few who have cultivated the reasoning faculties to the highest degree, and are the best posted in scientific matters. Poetry, eloquence and music must ever remain the fit instruments of religious exercises."

I inquired of my teacher what he thought of our public schools as a means of moral improvement.

He laughed at the idea. "We thought so at one time on our planet, but that was aeons ago, when our schools were in a similar condition to yours at the present time. A singular circumstance happened which brought to light a fact not mentioned in our current histories. An antiquarian who spends his life in hunting for scraps of forgotten lore, in searching among the voluminous archives, found an ancient document which appeared well authenticated with the seal of a great and proud State, which showed that in those remote times teachers actually resorted to fraud to gain certificates of their qualifications for teachers. This seemed incredible to our people—but it was further shown that neither moral nor religious principles were taught. Little or no training was given to fit the pupils for the actual business of life, nor was it impressed on them that all necessary labor is honorable. On the contrary, some teachers told their pupils that education was a means of sharpening the faculties so they could escape their share of labor. Then it began to dawn on the people that their public school system was inadequate to the work in hand of properly training the young.

"As our planet passed the last religious transition, moral and religious instruction went hand in hand with secular education; and what may seem incredible to you, the religious teaching took hold of the minds of the young, because it corresponded with the laws of Nature and was verified and confirmed by all subsequent experience. We no longer heard the alarming remark that crime and vice increased with increasing intelligence. And no education is considered complete which does not enable the recipient to observe closely, reason accurately, analyze completely, and deduce a correct conclusion on any subject, in spite of the ordinary bias of passion, prejudice and preconceived opinion. Also all training of the young had special reference to fitting them for the places they were most likely to occupy in mature life.

"In the coming religion man will rise into the region of causes, and fully appreciate their relative and absolute power in every department of affairs; and the fruitlessness of all efforts for improvement which dabble with effects alone. Within the last half-century man has made wonderful strides in obtaining a mastery over the forces and materials of Nature. Continents have been gridironed with steel rails and telegraph wires, and machinery has been applied to manufacture everything requisite to his comfort. It now remains for man to gain the mastery over himself, as an individual, and as a race composed of the aggregate of individuals. He must rise to a clear perception of the causes which lead to such a normal development of the physical, intellectual and moral powers as shall render easy and habitual the obedience to physiological requirements for the highest development of the individual and of the race. Then diseases will almost cease to afflict, and medicines will literally and figuratively become a drug in the market. Excessive wealth and excessive poverty will alike cease. Wealth will be no excuse for idleness, nor poverty for overwork. The new religion will be a powerful and indispensable auxiliary in producing these results. The requisite principles will be taught from childhood, and enforced by the moral power of example."

I inquired of my venerated instructor how his physiological principles should be put into practice.

He answered: "There was a time in the history of our planet when it presented great difficulties on account of interested professionals, and the vulgar prejudices of uncultured and undeveloped minds. But as our people began to emerge from the age of faith and mythology to the age of scientific religion, a sanitary commission was established by law and supported by the State.

"This consisted of three for every ten thou-

sand, whose lives were devoted to physiological studies. All candidates for matrimony were required to be examined by this commission, somewhat as an applicant for life insurance has to be with you.

"A careful record of this was kept in the archives of State, to be held private for the uses intended. If the applicants misrepresented, they were liable to the penalties of perjury; if contrary to instruction, they became parents, and were afflicted with children of a feeble and sickly constitution, doomed to an early death or sickly life, they could not lay the blame to a mysterious providence, or expect the sympathy of their neighbors and friends. Common sense, foresight and prudence all contributed to work out a glorious result. In a few generations the children were uniformly strong, healthy and beautiful; and it was a great source of pleasure to look at them and witness their sports.

"Say not that such a discrimination will be dishonorable or disreputable to that moiety who are assigned other duties and other pleasures than those of parentage. These crude ideas spring from undeveloped brains, the result of semi-civilized conditions.

"The dishonorable part is to hand down to innocent and helpless generations of the future, evils which foresight, wisdom, and the exalted morality we teach, might avoid.

"There can be no greater misery than to become parents of children of sickly and feeble constitutions, inevitably doomed to early death, or, worse still, to drag out a life alike joyless to themselves and useless to the society in which they dwell. Nor can there be a more keen and poignant suffering than the stings of conscience to a sensitive soul, when evils result from a violation of the best religious instruction the world has ever seen. Darwin has demonstrated to the scientific world that animal life has attained its present status through the operation of the laws of heredity, variation, natural selection, and the survival of the fittest. Humanity must be carried up to a still higher plane through the same laws, with the addition of physiological and moral selection. Let no one say that we teach the hideous doctrine of free love. On the contrary, we teach the absolute sacredness of true marriage, and that the highest expression of love should be chastened and directed by the highest wisdom and most exalted morality. Those who are unfit to become parents by physiological conditions, are entitled to a joyous and happy existence; as much so as their natural constitutions and circumstances will permit, but the most serene and soulful happiness is impossible to those who are not truly useful to the society in which they live, and the human race as a whole."

He continued: "When people learn to live according to physiological requirements and conditions—medicines will be but little needed. The medical profession will be more useful, even, than it is now. It will be elevated from writing Latin prescriptions for drugs of doubtful utility, to pointing out, in plain English, sanitary laws and conditions, which will result in avoiding the greater portion of the diseases that afflict humanity. A constitutional vigor will be developed, which will enable each one to resist slight unwholesome conditions which cannot be avoided in the present condition of your planet. But as your planet progresses to the mature condition of the human bearing period, the meteorological, electrical, magnetic and other sanitary conditions will be greatly improved. This in connection with voluntary efforts on the part of the people will carry humanity up to a condition of happiness and perfection beyond the most poetic dreams of the Utopian philosophers."

I inquired what would be the result of the apparent antagonism between labor and capital? He replied: "These agitations and disturbances will cease as society becomes elevated by the operation of the forces we have named. When the new religion becomes firmly and fully established by its code of moral ethics, no one will be permitted to perform more than six hours of earnest taxing labor in a day, either of the brain or muscles. And this for various reasons—1st. It will be ample to provide for all the wants of mankind and accumulate a generous surplus for any exigency that may arise. 2d. For any man to perform more than six hours of muscular labor a day, will deteriorate the brain and so invite immoralities that will do society far more evil than the surplus labor will benefit; and also more than six hours of brain labor will deteriorate the muscular system, disturbing the symmetry and harmony of every part of the system, thus disturbing conditions necessary to the best intellectual efforts. There will then be little or no labor that is not also a pleasure. To a great extent every one will be permitted to choose his own occupation, and pursue it with interest. The distinction between amateur and professional work will cease. Every one will be ambitious to excel in his or her efforts, and shame, make-shift work will afflict the world no more. The idea should be taught from early years, and brought to the consciousness of the people that all children are the wards of the State, to a certain extent, for on them the welfare of the future nation mainly depends. And the State should most imperatively be required to furnish medical advice to all who are raising families. I have observed with pain that in some towns it requires the wages of two days' common labor to pay for one doctor's visit and medicines. Think for a moment of a young man and woman of little means, struggling to rear children under such conditions! If Jupiter still controlled the thunder, and had a particle of sense of justice, he would make the lightnings flash and the thunders roll, as if all the artillery of the world were exploding, until such wrongs were abated.

"One of the principles of the ethical code of the new religion will be, that population must resolutely be kept within the means of proper subsistence. The maxim of one of your great political economists that there is a constant tendency of population to outrun the means of sub-

astice, does not hold good where reason and the moral element are so trained as to do right unswayed by passion or prejudice. The present idea that a rapid increase of population is desirable, is the offspring of avaricious greed. The newspaper man, the professional man, the merchant and the railroad man all desire customers which a greater population may bring. Hence false ideas of political economy have become common, and habits of life naturally follow quite inconsistent with the highest prosperity and moral development of the people. It must be kept in mind that in a true condition of society a larger proportion of productive wealth must be spent in education and recreative enjoyments."

He continued: "I have observed with pain that in every city there are hundreds, and in small towns scores, of men and women dragging out miserable lives of feebleness and ill-health, because their fathers and mothers—good pious souls—robbed their unborn children of their inherent patrimony of constitutional vigor by over-work, through an unwise ambition to keep up a certain style of living or to accumulate property. They attended church services regularly, but heard no word of warning from their pastor; verily, as the new prophet said three times, 'they were dumb dogs that could not bark.' They employed physicians and paid them liberally for Latin prescriptions, but received no adequate warning from them in matters of most vital importance. Under the new religion the mothers of the race will be treated more tenderly than they have been, especially by the struggling classes. The people will be religiously bound to place them in happy surroundings, favorable to their artistic and intellectual exaltation, and most conscientiously to exempt them from all burdensome labor of body or mind, that they may give their strength to their children; for no education, no preaching, no medical treatment, no prisons or scaffolds, can compensate for ante-natal losses and mis-direction."

I asked the Doctor what he thought of the climate of the United States.

Said: "Here is a matter worthy of careful consideration; owing to the electrical, magnetic and other subtle conditions not understood, there is a tendency to an undue development of the nervous system. This is seen in the ominous precocity and thin muscles of children, and the increase of nervous diseases. These causes are so great, and not easily controlled. The American continent has been the graveyard of nations—the Mount-Blancs have passed away and left no record but the earth-works they built for some scarcely defined object. If there is no counteracting cause or balance-wheel introduced to correct this tendency, when the fresh currents of European blood cease to be poured into the veins of the people, they will succumb to the ravages of disease, and only adequate remedy is to derive home physiological principles by the powerful means of religious teaching."

"When there is a lively and sensitive conscience developed in this matter, aided by such discoveries as our scientists shall make, man will here, as elsewhere, gain a glorious triumph over the obstacles which nature seems to have thrown in his way."

I asked my venerated instructor if he would be pleased to give his views of Col. Ingersoll and his work.

He replied: "Most willingly. His career is an index of the times of great significance. He is doing a splendid work of a preliminary character. He is an iconoclast, breaking the images the people have been so long worshipping. He is blessed with great ability, and a natural magnetism, great talent for producing immediate results; but there is not an element of reconstructive force in his nature. His reputation will be short-lived, for no man ever did a great and lasting work on a mere negation. His religion of good dinners and good clothes does not fill the chasm of human emotions, human fears and human hopes. Such a man could only find his mission in the early part of this transition period, when thousands of men and women have severed their connection with the decaying religion of the past, and have not yet reached out their tendrils to find support in the far better religion of the future. He describes with unflinching audacity the thoughts that have long had their silent undergrowth, but from an accessible timidity have shrank from the light of day. As my colleague will explain, the evolution system has cut the tap-root of Medieval Theology, and Col. Ingersoll is working with herculean strength to sever the roots that spread upon the surface. His work is to clear the ground of the rubbish and obstruction which are no longer either useful or ornamental. Others of equally great talents, eloquence and personal magnetism, will follow the work which he leaves it; they will drive the plowshare deep through the virgin soil; angels will sow the pure seed, which will spring up with a vigorous growth, and produce a bounteous crop for the healing and nourishing of countless generations yet to be."

SISTER ALDERMAN'S ADDRESS.

"Oh, my sisters of earth! permit me to address you a few sisterly words. Could you be permitted to behold our transcendent beauty by the clear perception of the inner mind, as your speaker has done, it would excite your rapturous admiration; a bewitching, soul-enrapturing, for we are all human. This beauty and physical perfection is not a chance gift, but has come through the operation of natural laws and forces which are omnipresent. True, it was our good fortune to have been born and reared in a planet which had reached the maturity of its life-bearing forces, still we are indebted to a long line of ancestors, of both sexes, who have obeyed the laws of health, without which such beneficent results were impossible. The past cannot be recalled, but the future of earth is all before you; permit me, therefore, to address you a few sisterly suggestions—for though I never suffered a day of painful illness or conscious physical weakness, yet through the subtle sympathy of sex I can appreciate the evils which afflict you, O sisters of earth. Resolve now to be true to study and obey the laws of health, which will in time work out inconceivable results to a grateful posterity."

"Not to be too vague and general, let me descend to a few salient particulars: Never allow your clothing to press so closely on any part of your person as in the slightest degree to impede the circulation of the blood and the subtle nerve-nourishing elements it carries. Remember that any pressure on either of the four extremities, by an inevitable reaction, also impedes the healthful nutrition of the brain, thus incapacitating it to put forth the most perfect emotions and ideas."

"But, above all, avoid any pressure on the vital organs, that may fetter the heart throbs which send the nourishing currents to every part of the system, or which may prevent the full inflation of the lungs by which that current is oxygenated with the life-giving elements of the atmosphere."

"All wrongs of this kind are avenged by nerve and brain deterioration and all its attendant aches and evils. These suggestions may seem trivial, but they are not so; for due attention to them—with appropriate open-air life—will enable the oxygen to paint your complexion beyond the picture of the most skillful artist. It will also give you a pleasurable sense of existence which all the medicines of the world cannot approach. Try to develop a reasoning brain and an independent character. In early life acquire skill in some useful industry that will help to give you a sense of independence, and be a refuge in adversity."

"In the planet I represent what is accepted as the most perfect model of the female form is slightly fuller in the chest and waist than your justly celebrated statue of *Venus de Medici*. After mature consideration by our best physiologists, it was concluded that anything more restricted would not give the vital organs sufficient strength to sustain the higher faculties, and meet the inevitable exigencies of life; hence statues of this model are placed in many public places, and even in some of our religious edifices—not, as the vulgar may suppose, to worship, but as a means of culturing a correct public taste."

"We are alive to the great fact that the healthful manifestations of the affections are the crowning glory of woman in all worlds; but still I am impelled to say every sacred affection should be dominated, directed and controlled by that superior wisdom which can

only come of a healthful physique and the careful training of self-discipline."

"Accept these sisterly admonitions in the kindly spirit in which they are given, and you and posterity will have occasion to hold me in grateful remembrance."

"And oh, my sisters, allow me in conclusion to say the most important word of all, which may appear extravagant, but weigh it well before you pronounce it."

"As to be the mother of a child healthy and sound of body and mind, is the greatest crown of glory to a woman, so to bear a sickly one is the greatest sin. Therefore firmly resolve that, unavoidable exigencies excepted, you will never bear a sickly, feeble child. Struggle to carry out this heaven-born resolution even to death—knowing that if you fail in so holy a cause you will fill an enviable niche among the martyred saints in the great temple of the future religion of humanity."

"In the Christian religion God was said to be manifested in the flesh of one man. It is the aim of this religion that He should be manifest in every human being."

DR. INTUITUS'S ADDRESS.

I said, Dr. Intuitus, what do you think of the materialization phenomena?

A dark shade of sorrow spread over his expressive features as he replied: "In time they will be perfected, but at present they are very unsatisfactory success. We are dependent mainly on these phenomena to convince the scientists and materialists of the continuance of intellectual life after the change of death. Those who have charge of this department in spirit-life, find it exceedingly difficult to control the delicate conditions necessary to produce the best possible results. Mediums seem to be wanting in proper training, or destitute of the qualities requisite to complete success in this matter; and yet it is very difficult to treat the subject properly. To mediumship, conscious and unconscious, the world is mainly indebted for progressive impulses and powers to lift it to a higher plane, not only in religion and morals, but also to some extent in mechanical inventions."

"Mediumship is surrounded by such subtle and delicate forces, and is manifested in such a variety of phases, that it is very imperfectly understood by the mediums themselves, much less by the world at large. The rule holds good here that it is better that a hundred guilty parties escape than that one innocent should suffer; and yet it is painfully true that unscrupulous men, from mercenary motives, have taken advantage of the stroke of darkness, and part of the people to see a palpable demonstration of a future life, to perpetrate shameful frauds. These things impose the necessity of learning to discriminate between the worthy and the unworthy—the true and the false. Every banker is compelled to learn to discriminate between genuine money and its counterfeit; and the Government is bound to ferret out the guilty parties in order to protect the people. In our planet a class of professional experts grew up to detect and expose such frauds. Persons were treated with delicate consideration while there was a doubt of the character of the medium or his effort. But when a man was found to perpetrate an unscrupulous fraud—simulating so holy and useful a power—they would put a whip in the hands of every honest man to lash the rascal naked through the world."

I said, Dr. Intuitus, as you have some reputation for being clairvoyant and prophetic, will you tell us how long the transition period will continue?

He replied: "You are in the early part of the period. By the end of this century the scientists will have mastered the Spiritual Phenomena, and explained the import, or at least they will have so raised the veil of darkness and mystery that seems to enshroud them that progress will be pleasant and rapid. By the middle of the next century the transition will be passed and the new religion fully established; for the human mind is so ripened and cultured that more progress is now made in fifty years than was in three centuries at the advent of the Christian Era. We shall look back on the grand old city churches as we look on the ruins of the ancient temples of Thebes, Ephesus and Greece, as mementoes of a faith, once powerful, but now departed from the earth, with a few exceptions—mostly in some inaccessible mountain region, remote from the centers of population and thought. And as I see some pious souls weeping over these stately ruins, I say, 'Weep not, O children of earth, the evolution that has destroyed these will build edifices of far more value to mankind. Weep not; a religion that could fruit in the Crusades, the Massacre of St. Bartholomew, the Thirty Years' War, the horrors of the Inquisition, a personal devil, and an endless hell of burning fire, is not worthy of your tears."

"I will now explain more in detail. The Reformation of the Sixteenth Century may be considered as the first indication of the approaching change. The reformers started with the principle of the right of private judgment, but practically crippled its effect by limiting it to their own book and creed. If any one in the exercise of his judgment transcended these limits he was anathema maranatha. Protestants, therefore, being but a half-work, have been a sickly faith, and have been a tradition and decay in their own bosom. It was foredoomed to a short life. The Augsburg and Westminster confessions of faith completely arrested further progress and growth in religious knowledge, and they will remain in history as sad mementoes of the danger of fixing human belief and limiting investigation. During the last third of a century, which may fairly include the transition period, new and important elements have been made. One is the ability to command at will the scientific evidence of a continued existence after the dissolution of the mortal body. What has already appeared as the pattering drops that often precede a copious shower. As these phenomena are in a state of rapid development, I will not further dwell upon them here."

"The other is the grandest achievement—the inhabitants of earth have ever made—I mean the establishment of the universal doctrine of Evolution. This great work has been done mainly by the English and American scientists. For the last third of a century many men whose intellects have never been excelled have worked with great and persistent industry."

"They have examined mountains, deserts, continents and seas, peering through telescopes and microscopes; they have chipped away with the geologist's hammer at the solid crust of the earth; they have examined scientifically all known forms of living and extinct animal life; some of the greatest intellects have examined, compared and analyzed the facts so obtained. Out of all this at length sprung the doctrine of Universal Evolution, as the principle by which all things came into being, the origin of worlds, the origin and growth of animal life, of governments, religions, systems of philosophy and everything pertaining to human beings and conditions. This universal solvent, the key-note of the universe, has at length, in spite of much learned and religious opposition, won its way to scientific recognition. It is now taught in most colleges and universities, and is heartily accepted by all whose departments pertain to biological science. This bringing to light the eternal verities of the evolution system has cut the tap-root of Middle-Age theology by showing how man has attained his present status without the intervention of special acts of creation, or special providences. It has also indicated how a religious system can be evolved that will be based on truths that can be verified scientifically. We should by all means despise the passed or passing religions; they are the best the world was capable of at the time of their advent and were necessary stages of the world's progress. As well may the new-hatched chick despise the egg—a homogeneous mass of albuminoid matter enclosing the yolk, and itself kept in position by a thin porous shell of carbonate of lime. But in the course of incubation they come some time when the shell is no longer useful, but must be got rid of or progressive growth will be thwarted."

"Now comes the next stage. During the remainder of this century the spiritual phenomena will be examined, elucidated and explained, and their relation to other sciences established. Already two English scientists—Wallace and Crookes, both Fellows of the Royal Society, have a guarantee of scientific success—have made a good beginning in elucidating these phenomena. Frederick Zellner, Professor of

Astronomy in the University of Leipzig, has written a work in which he has endeavored to show that there is a fourth dimension of space in which spiritual beings exist, wholly inaccessible to our senses. These works cannot but arouse many to this great theme. For this work we must depend on our young men who have a life work to choose, and a reputation to achieve. Most of the older scientists have devoted themselves so absorbingly to the great work of elucidating the evolution theory through that moiety of science that addresses itself to the external senses, that they have allowed their faculties of spiritual discernment to become inactive and dormant. Huxley, perhaps the greatest living naturalist, said, 'Even if the Spiritual Phenomena are true, they do not interest me.' Probably not; but, notwithstanding his great learning and ability, he can no more comprehend the contents of the fourth dimension than an unlettered peasant can appreciate the principles of the evolution system he has so beautifully illustrated. Others of equally great abilities and industry will take hold of this work, and by the end of this century the greatest achievement of the ages will be established—the relation of spiritual beings of the fourth dimension to those still in the flesh made palpable; and materialism forever banished from the earth. Then will the scientists perceive the truth and beauty of the saying of one of earth's greatest poets, 'There are more things in heaven and earth than are dreamed of in your philosophy.'

"At the commencement of the next century, having trained over scientists, philosophers, and unbiased literary men, the effective brain-power of any people: from this coign of advantage the hosts of liberal Spiritualism will go forth to do valiant battle with the obstructive power of Middle-Age theology, conscious of a final victory. The principal strength of an obstructive theology lies in its wealth. Vast amounts have been invested in church edifices and theological schools, and on your earth money is power. Money-making men of no more spiritual discernment than the golden god they worship, will continue to give to sustain this moribund religion. Like most other lights of the church, they can see what is, but cannot discern the far more glorious temples yet to be in the coming religion of humanity. They recognize the need of the world, but the things that are seen are temporal, but the things that are unseen are eternal, and know nothing of its tremendous power and import. The new religion, having passed the middle of the transition period, will have gained such a power of momentum that nothing can resist it."

"People will look back with amazement that a religion, based neither on fact, philosophy, nor revelation, could have prevailed so long so many centuries after the human mind became awake to scientific progress, mechanical invention and industrial enterprise. It was not founded upon fact, but on the myth that its founder was a supernatural being (begotten by the third person of the trinity), a myth so easily claimed, so impossible of proof. Not founded on philosophy, because it claims to be proved by revelation, and lying in the very teeth of the uniformity of Nature, and the processes—the principle that renders science possible and valuable; not based upon practical morality, because the vilest murderer, who sends his victim—with all his sins unnumbered—to endless torment, may himself go directly to a heaven of endless happiness by the mere profession of faith in this religion."

"The great work of both philosophers and philanthropists is to rid the world of the incubus of a religion that has stood in square opposition to science through all these centuries of human progress, and trembled at every important achievement. After the advent of the twentieth century the teachers of medieval theology will cease to be respected. Men of talents will avoid the profession, and men of inferior calibre can only sustain it by the aid of the rising tide of human progress. When the people see how they have been misled, and deceived, the accumulated wrongs of centuries of false teachings will burst forth in a storm of uncontrollable indignation toward the clergy which will overstep the bounds of propriety. The capacity of the English language will be taxed to the utmost in sarcasm, and denunciation. They will openly accuse them of moral and intellectual prostitution. They will refuse to be appeased until the teachers of the coming religion show them that the clergy themselves, as well as the people, are the victims of a false religion, which originated in the undeveloped condition of the human mind in the barbarous ages of the distant past."

"I will now mention a grand struggle for the American people, such as the world has never seen—one that will involve the question of the life and death of republican liberty. Many will be forced to take positions which were at first distasteful to them—even as they have had to in struggles already past. I do not propose to discuss this topic in detail in this lecture, reserving it for a future address. Suffice it to say that the people will be forced to take positions which were at first distasteful to them—even as they have had to in struggles already past. I do not propose to discuss this topic in detail in this lecture, reserving it for a future address. Suffice it to say that the people will be forced to take positions which were at first distasteful to them—even as they have had to in struggles already past. I do not propose to discuss this topic in detail in this lecture, reserving it for a future address. 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In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications, condensed or otherwise, from correspondents. Our columns are open for the expression of important free thought, but we cannot undertake to publish the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The names and addresses of contributors are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When non-papers are sent, we will return them in the mail, but we will not be responsible for their loss. Any book published in England or America (not out of print) will be sent by mail on application. Catalogue of Books Published and for Sale by Colby & Rich, sent free.

Banner of Light.

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THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as wisdom, as comprehensive as love, and its mission is to bless mankind. —John Pierpont.

Religion on a Broader Basis.

The recent book of Prof. Seely on "Natural Religion," is a worthy successor to his other book entitled "Eve Home," written a dozen or fifteen years ago, having broader in its scope and more comprehensive in its views, and making a study of Religion that ought to satisfy the most liberal minds. He lays down the postulate, to begin with, that religion is the bond and bottom of all civil and social organizations, and that they could not exist without it. And hence he urges the need of making an entire re-statement of the matter, lest, with the invasion of Art, which is Beauty, on one side, and of Science, which is Truth, on the other, Christianity—which is the religion of Humanity—may have to yield the ground and disappear, carrying with it all that is of priceless value in society and the State. These three—Art, Christianity, and Science, or Beauty, Humanity and Truth—he regards as the trinity that comprises the Godhead of universal truth, it being but partial and fractional without the three in combination.

Seeing the necessity of enlarging not merely the definition but the life of Christianity, he would have it take in all those who, whether students of art or science, aspire to the possession and enjoyment of a higher life—a life that is superior to the idea of mere animal satisfactions and material enjoyments. He regards every poet or artist who devotes himself to the pursuit of a lofty ideal, a vision that reveals beauty in its purest forms to the soul, as deserving of a place in the ranks of Christianity. And so, too, in regard to the devotees of science. They pursue it as searchers for the truth, and in reporting their marvelous discoveries they are only enlarging and deepening the views we have hitherto taken of the universe and man's relations to it, and for that reason should be reckoned in the ranks of Christianity, which he holds up to view all through as purely the religion of humanity. But the three, he claims, should be united. Humanity is the very bond, and the only one, that is capable of fusing and holding them together. He would have the poets, the artists and the men of science, all classed as Christians, and religion thus become all-embracing, and more than even the basis and support of the State.

It is no mere dream that he contends for. He rests his appeals as well as his conclusions on what is solid and firm, on what has been experienced and accomplished. He would throw no advantage away. Religion, in his view, is by no means wholly included in Christianity, or interpreted by it. "Natural religion," he says, "is no mere dull morality, for in the first place it is far wider than any morality, being as wide as modern culture; and in the second place, so far as it is moral and bears fruit in morality, even here it is no mere morality, but a historic religion of morality."

He will not allow that religion is such a delicate thing as to be appreciated and enjoyed only by a few elect spirits, more finely gifted than the rest of mankind, or a few fortunate people lifted above common cares and rich enough to indulge in spiritual luxuries. He insists that it is either one of the great forces which sway whole communities at once, or it is nothing. While speaking with all respect of those refined systems which find an adherent here and there among the thoughtful few, he would still call them philosophy rather than religion.

The ecclesiastical world hoots down natural religion with a confused clamor of "mere morality," "mere philosophy." The great religions of the world have been mighty social and political forces; they have often been only law under disguise; in these cases, they have been closely connected with the organization of states. He openly lays it down that, "in the sense of a supernatural law, religion is not likely to reside in the modern world." Then follows the earnest inquiry from all sides, whether religion is henceforth to have no commanding influence upon society at large or upon public affairs. The twelve theocratic centuries of Christianity may be thought, he says, to show its essential character more truly than either those which came before or those which have followed. Its sphere was narrow in the first ages, but it had not then bulk and substance for a larger one; it assumed power as soon as it was able to do so. And its abandonment of this power did not begin until it had become weakened by division, the plan of relegating religion to the private sphere not beginning until the Reformation introduced two

Christianities where there had been but one before.

The author of the book we are commenting on proposes to look beyond Christianity, and to form an idea of religion by comparing the different forms it has assumed; in that way he thinks we shall be much more struck by its social character and the organizing power which it exerts wherever it is powerful at all. He says that history does not confirm the notion that men form one organization for secular purposes and another for spiritual union, and that these two organizations afterwards enter into rivalry; but it rather shows us religion as the principal influence by which men are organized in the communities which afterwards ripen into States. Alliance or rivalry between Church and State is a late and accidental development; in the ordinary case, remarks our author, the human community may be called almost indifferently by the name State or Church though in the earliest periods the name Church and in the latest the name State seems usually most appropriate. Israel illustrated the intimate union of Church and State in all its literature. In Athens, religion and patriotism were indistinguishably blended. Rome, when it ceased to be a homogeneous community, became an Empire-Church.

The final result of the conquests of Rome was a Holy Roman Empire, "a Charles crowned by the church, and standing forth in the attitude of David at the head of a European theocracy." A purely secular State had failed, and for centuries men lived in one of those spiritual fabrics which are State and Church alike, and on a vast universal scale. Then in its turn the theocratic Roman Empire decayed, and the Roman Church stands there, isolated and scarcely intelligible to the modern world, because it has lost the Roman Empire to which it belongs. On the territory of the universal State have arisen national States, founded on a different principle; and in their turn they have striven for a long time to be Cities of God, like Jerusalem and Rome. "In the seventeenth century, Scotland reproduced all the characteristics and accented itself to the phrases of the Jewish theocracy, and the world saw again a covenanted people." The French Revolution itself conceived religion as public, and not a merely private and personal affair. However wild popular notions grew to be at last, the idea of a national religion, some worship of the Supreme Being or the Country, lingered in the French mind. Since then we have seen a powerful revival of the secular State, and the old type of public religion is not likely to be revived.

It is as a law that public religion is declining; "not only," says our author, "have the punishments of a future state lost much of their deterrent influence, but 'courts Christian' in this life, the whole machinery of religious law, everything that connects religion as such with the magistrate, is in the course of being exploded." Yet religion in the other sense remains, and he inquires if it may not continue to be "public and all-embracing"—or if we must needs allow religion to be lost in the crowd of tenable opinions and to become mere philosophy. The modern imitation of the primitive Church does not seriously expect to triumph; it sees the ancient legal churches decline, but it sees their place taken, not by the voluntary churches, but by secularity or No Church. "The primitive Church defied and vanquished philosophy; its modern imitation rethinks before it." Therefore he says the question for us is "whether, if the present tendency prevails and supernaturalism dies out in established and voluntary churches alike, there will remain the materials out of which a church in the public sense, that is, a great and commanding union of hearts and minds, can be formed. Or must it be admitted that Natural Religion, whatever may be its other advantages, cannot hold a church together?"

That is the practical outcome of his argument. He would know of a truth whether the modern world has or can have no such unquestioned universal opinion. When it is said that a new theology and a new religion have grown up unobserved outside the ecclesiastical sphere, he would inquire if, instead of its being a mere limited influence that is capable at the utmost only of organizing a new sect, it be not rather "one of those great prevalent ways of thinking in which whole generations walk—one of those great atmospheres of thought and feeling which embrace whole lands and continents, and furnish the breath of life to vast populations." And he boldly adopts the conclusion that, "if it is the latter rather than the former, and if it rests on evidence which, though supernatural, has equal cogency to the modern mind, then the new religion is a religion in the old, grand, public sense of the word." According to the view thus taken, the Church is the atmosphere of thought, feeling, and belief that surrounds the State; "it is, in fact, its civilization made more or less tangible and visible." There the Universal Church means only Universal Civilization. It expressed the civilization of the time in the middle ages, and a universal civilization exists now not less certainly.

Nobly does he state it when he says: "The important thing is, not that we should have visible ecclesiastical institutions, but that we should feel ourselves to have our religion, although we call it only civilization, that the modern world, too, should be in its way, a Jerusalem, an Athens, and no mere secular Babel." As religion, he adds, in the individual was identified with culture, according to what has been said, so religion in its public aspect now appears to be identical with civilization. And as culture has been shown to be a threefold devotion to Beauty, Goodness and Truth, it will appear that the term civilization expresses the same threefold religion, shown on a larger scale, in the characters, institutions and ways of life of nations. This ought to be broad enough, and comprehensive enough, and liberal enough, to suit all aspects of the case and satisfy every one who would have nothing left out of the conception of Religion which is embraced in the tendencies toward a higher life than that of mere materialism. When our Western civilization, he says, confronts the outside races and classes that have sunk below it, it immediately feels impelled to teach them science, humanity and delight in Nature.

The first means a definiteness of conception, an accuracy of observation and computation, an intellectual conscientiousness and patience, and an active spirit that rejects fatalism and believes that man's condition can be bettered by his efforts. The second is not limited by tribe or nation, but includes all principles affecting man's dealings with his kind—respect for women, respect for individual liberty, respect for misfortune. The last implies delight and confidence in nature opposed alike to the superstitious dread of idolatry and to the joylessness of monasticism or Puritanism. The

scientific spirit of observation and method is called the worship of God, whose ways are not as our ways, but whose law is eternal, and in the knowledge of whom alone is solid well-being. The spirit of active humanity is Christianity, supplemented by several other forms of the worship of man which have grown up around it. And finally, the enjoyment of the visible world is a fragment saved from the wreck of Paganism; the worship of the forms of nature derived from Greece, first widely diffused at the Renaissance, and welcomed since and spread still more widely by artist-natures from age to age. A system of doctrine that has been left unrevived for more than a thousand years, must naturally provoke skepticism. We want a larger and more embracing belief.

A Church Without a Soul.

There are deep shadows, but little artificial coloring, in the following pen-picture of one of the sad phases of life in a great city. It is copied from the New York Tribune of a recent date:

"In West Thirty-eighth street, within a block of the North River, and surrounded by an indiscriminate mass of shanties and slaughter-houses, stands a three-story wooden building known as the 'Lighthouse.' It is from this house that a number of children will start to-morrow for the country. Within the building and living in the most abject poverty are eighteen families, including about sixty children. The children are clad for the most part in cloth slips, which hang in rags from their bodies. The interior of the house is scarcely more inviting than the exterior. The hallways are covered with a layer of mud, and the stairways lean upon each other in a knock-kneed, melancholy fashion that tells of better days. The children range in age between two months and twelve years, and they are uniformly dirty. It was noticeable, however, that when the lady who represented the Fresh Air Fund made her appearance that water had been used in such extravagant quantities that it not only cleaned the faces but made the rugs of the children seem muddy. In one room lived a woman, her husband and four children. One of these, a little girl about five years old, was asked if she would like to go into the country. Her eyes brightened with a glow of expectation that made them beautiful. Her little hands clutched the lady's dress, and with a voice full of happiness she exclaimed: 'Oh, ma'am, if I might! I would wear a little muslin garment, with a bow in my hair, and I would have to be clothed before she can have her wish fulfilled. In a room on the top floor lived a woman whose husband is virtually a cripple, and she by hard work tries to support her family of five children. One of these, 'Robbie, the bird-boy,' who was sent into the country by the Fresh Air Fund a few weeks ago, now wishes to go away from his mother, and to live in the country always. His mother, when told that some good person might take Robbie away, with tears in her eyes said: 'God grant they may! Robbie's sister Mary, a girl of thirteen years, also wishes to go away into the country to work. She said yesterday that she would be satisfied to go anywhere where she might have good food and a bed to sleep in. Wherever Miss Shaw went she was followed by a crowd of struggling and clamoring youngsters."

This tenement-house is one of the worst in this city, and the good which the short trip into the country will do the ten or a dozen children who are to be sent away can hardly be estimated. The children of the men and women who live in comparative starvation in the 'Lighthouse' will bring home such a memory of field and wood, and after two weeks' absence that their sufferings through the cold weather will be alleviated by the hope that next year the same happiness will come again. It is sometimes very difficult to find places in the country for children who are brought from tenement-houses of the same character as the 'Lighthouse,' and it is therefore sometimes necessary to pay board for them at farm-houses."

And this is a phase of life by no means rare in the great Christian Metropolis of New York, the headquarters of the American Bible Society and the organized machinery of Foreign Missions for converting the souls of the heathen. It is true that the Vanderbilts, Goulds, Astors and Stewarts might banish all this suffering if they were so disposed, and thus shield the helpless waifs that, by a cruel destiny, are forced out upon the tumultuous sea of life to drift at random, and to almost certain perdition. But the responsibility of caring for the hapless innocents chiefly rests on the religious institutions of the great City, with its thousand temples dedicated to the Friend of the Poor, JESUS AND THE POOR! The Christian who cares not for these little ones has in his heart no love of the great Teacher who took little children in his arms and blessed them, saying, "Of such is the kingdom of heaven." So long as these helpless objects of his unselfish love are left to drift and perish, the prayers of the saints for their salvation are solemn mockery, and our Christian institutions are a deceptive seeming or a gilded lie that challenges a fearful retribution. The church of Fashion and Mammon, from whose altars the odor of a doubtful piety and the incense of Lubin's extracts perpetually ascend, is no revelation of the pure life of Jesus and the love that embraced even the least of the neglected outcasts. Let the professed lovers of Jesus read the significant sentence of their condemnation in the impressive words of their Master: "As ye did it, not unto one of the least of these ye did it not unto me."

The daughter of our modern Zion is a fashionable woman, from whose bosom pride has stolen the more precious loves, while slimy reptiles crawl among the post mortem remains of departed life. The time has come when the threadbare mantle of pious cant and cunning artifice—worn so long from motives of mischief—must be rent asunder. Truth shall strike off the mask of the hypocrite and leave him naked and powerless. Our saints must learn to practice common justice or cease to pollute the altars of worship. The so-called church of Jesus never pays taxes on its hundreds of millions of property, and the same wicked legislation that exempts this gigantic monopoly of special privileges from any share of the public burdens imposes extra and unnecessary taxes on the estates of poor widows and orphans to keep the machinery of government in motion. The public coffers must be filled that scurvy politicians may be generously supported; and of what service are the sheep in the modern fold unless the priests have garments of fine wool and unlimited mutton? Society must have the sanctifying influence of the popular religion which erects costly cathedrals and pampers its ministers at the expense of the tolling millions whose daily oblation is the tribute of bitter tears and wasted tissue, of sweat and blood of the long-suffering multitudes who patiently work for their masters, collect their scanty wages when they can, and humbly wait for the rest, which only comes at last when the feverish pulse is still. For those who love humanity and are loyal to the truth, there comes no sense of shame.

Dear angels of the church on high,
And patient souls that inly sigh,
Where is the faithful doer?
Let Love live on and falsehood die;
Then shall the sun ring cease to cry,
For Jesus and the Poor.

J. WILLIAM FLETCHER gives trance sittings at 2 Hamilton Place, Boston.

Materialization in Scotland.

Alexander Duguid, of No. 13 Oswald's Wynd, Kilmacduy, writes to the London Medium and Daybreak a most interesting and impressive account of a late personal interview with spirits in materialized form in Scotland. He observes that they had not hitherto seen the phenomena across the border, except through English or American mediumship, and therefore feel highly delighted at the manifest progress of Spiritualism in the western capital of Scotland. The circle to which he was introduced had met for a number of years, and by reason of its fidelity and perseverance enjoy an enrichment of spiritual power seldom met with and never surpassed. Among other manifestations, large and beautiful African flowering plants, in full blossom, without a leaf turned, have been deposited in their midst, taken from where the foot of man never trod.

The evening on which Mr. Duguid's narrative turns was that of Saturday, May 14th, last. A harmonious company of nine persons, including the medium, sat down in one of the Spiritualists' rooms, at 104 Tronagate. Singing began, and the medium soon became entranced by an African spirit-guide, "Sabo" by name. After some pleasant conversation, the door of the cabinet was locked and the key placed in the pocket of one of the sitters. At once the banjo and guitar were brought out of the cabinet, and thrummed earnestly, and next went flying through the room, touching the heads of the company, and alighted on the table. A music-box was also brought out, played melodiously, the music rising and falling according to the request of the company.

At length, after a feeling of considerable uneasiness, the writer's chair was instantaneously taken from beneath him, slipping imperceptibly away, and he came suddenly to the floor. Next the whole company had a baptism of perfumes of the most delicious quality. They were not thrown out in a promiscuous fashion, as when a box or bottle is opened, but were received individually all around. One doubting brother received afterward an overpowering dose of perfume, in order to convince him of the reality of it, and was nearly choked with the phenomenon. After this introductory work, came the beautiful manifestations of the evening, being the growth of the spirit-forms themselves. Lights were seen near the cabinet and the medium. These resolved themselves into more perfect bodies, and took shapes like stars, wheels, crosses, and sometimes flowers.

Then appeared hands, arms, and partial heads. Soon faces grew distinct, and then the outline of the whole figure, one more perfect than all the rest finally approaching close to the table, head, face and arms, being very distinct. It was the figure of an aged female, with white cap and black band over the top. The form was recognized by two of the circle as that of their grandmother, the head-dress having been seen by them only a fortnight before on a portrait of the same person at a friend's house. Clairvoyantly, Mr. Duguid states he had, previous to this manifestation, seen this same spirit standing at the back of these two persons with her hands leaning on their shoulders. On mentioning it to them, they said they unmistakably felt the pressure on their shoulders. Next appeared, developing out of the light, the face of an old man, with beautiful silvery hair and beard. The writer knew it as soon as it began to form.

What was stranger still, he had inwardly wished for it, desiring above all things to behold again the familiar features. When it was asked if it was the grandfather of the writer, it pointed over to him and gave three nods with its head. And it grew more distinct the longer it remained. The writer says he had long anticipated this visit, having felt that a confirmation to his mind of the truth of Spiritualism was based on the fact just recorded, namely, the realization of the continued existence of that dear friend.

There is no longer any serious question that the time is close at hand when it will be regarded as necessary to make a study of the truths of Spiritualism, and it will be, as the writer says, even an accomplishment to the individual to possess a certain defined knowledge of future existence. Such a knowledge cannot rest on the tales and traditions of a hoary antiquity. The Truth is what mankind want, and it will be given to them according to their desires; a truth that can be corroborated by palpable facts, something as certain and abiding as the unmistakable recognition of relatives and friends long departed from the daily activities of the world. The gate of immortality opens to human sympathies, and the earnest desire to receive the imperishable truth.

Banner of Light Public Free Circles.

These sances were resumed in the Circle-Room at this office on TUESDAY AFTERNOON, SEPT. 5TH—Miss M. T. Shelhamer being the medium—and will be continued regularly every TUESDAY and FRIDAY AFTERNOON of each week, the door closing precisely at 3 o'clock. These circles are free of expense to those wishing to attend, and all are cordially invited to do so.

On the occasion above referred to the scene-room was crowded—representative Spiritualists from New York, Maine, New Jersey, California, Connecticut and other States being in attendance, beside the usual friendly delegation from Boston and other points in Massachusetts. Lewis B. Wilson presided. Among other musical selections, one of C. Payson Longley's songs was finely executed by Mrs. Nellie M. Day.

The exercises from a spiritual standpoint were highly interesting, and embraced the following: Invocation; Questions and Answers; Opening Address by the Controlling Spirit; and communications from Fannie Burbank Felton; Philander Shaw; James Tebbets; Myra E. Clark; Johanna J. Roach; Johnnie Andersen; and "Teddie."

When last heard of the notorious Fay-Bradford combination was in Manitoba, (Queen's dominions) drawing large, and (as a correspondent informs us) "at the close, greatly disappointed" houses. We have frequently warned the public against these parties and their operations, and now repeat the caution at the present time—appending as a practical endorsement of what we have said the following words (editorial) with which the Manitoba Daily Free Press (published at Winnipeg) concludes its account of one of these sances (?): "As a clever illusion, Miss Fay's entertainment was good; as a manifestation of Spiritualism it was a most ignoble failure."

Dr. A. C. Tasker, a healer and medium, called on us last week. He has been practicing his profession in the West, and particularly in Minneapolis, Minn., for some twenty-five years. He exhibited to us certificates from patients he had cured, which spoke very highly of him as a healer and a gentleman. He goes hence to Portland, Me., where he intends to locate.

Kept His Word!

Henri Delage, one of those peculiar, ubiquitous and easily adaptable geniuses which seem to spring up spontaneously in the atmosphere of great cities, recently passed to spirit-life in Paris, France. While in the mortal he enjoyed the close and personal friendship of Alexander Dumas—that celebrated writer being so overcome by his decease that he made a special journey from his fine villa near Dleppe, expressly to attend his (D.'s) funeral. Delage was also the confidential assistant in a local fashion of Henri de Pene, editor of *Le Gaulois* and the *Paris Journal*; and was widely known in his way throughout the French metropolis.

Delage was a confirmed Spiritualist in belief, and brought out several works on the subject, of more or less merit. He also was very intimate with Douglas Home, the celebrated physical medium. He (D.) died in Paris at 4 A. M., July 16th. At this very hour Home set out from Loeche to spend some weeks in Morne, a pretty hamlet of upper Savoy which has a post. July 18th he wrote the following letter to a friend, which shows that the newly arisen spirit of Delage faithfully kept the agreement into which he had entered, and to which compact reference is made in the epistle:

"Dear Sir—We quitted Loeches les Bains the 16th. Very tired and unwell, we were obliged to stop all night at Geneva, and leave only the next morning on our way to Morne, where we are now quietly installed in a farmhouse. When I reached it I sat down to rest; when, looking in the garden, I distinctly saw our friend Delage. My wife was astonished to hear me say, 'There is Henri Delage!' After I spoke I saw nothing more, and I should be quite ready to think I had been the dupe of a dream, had I not, during the night, heard footsteps and a request to spell the alphabet. This is the phrase dictated to me: 'I keep my word. H. D.' If this be an illusion, my astonishment will be great, for he and I had made promise on this subject, and I remember very well when the rumor of my death was spread five years ago, Henri said to everybody, 'What nonsense! Were Home dead, I would have come to announce it to me.' I impatiently await *Le Figaro*, to which I subscribe, and which will surely speak of him if he be no longer on earth. Unfortunately, it goes first to Loeche, so that the last I have received is dated the 13th inst. The very great impatience I feel to receive tidings of him makes me all the more regret to have found nothing about him in your last letter, which, as you see, reached me only to-day. If that excellent fellow be well, say nothing of the above to him, lest you alarm him. I thank you for the interest you take in my health, and I am, etc., D. D. HOME."

Capt. Payne Redivivus.

That redoubtable raider upon Indian territory, Capt. Payne, has once more been captured by the United States authorities, together with six of his lieutenants, and locked up in Fort Reno. It appears that the Indians having reasons for suspecting his approach informed the officers, and they were on the lookout for him. It is known, however, that these arrests cannot amount to much. The imprisonment is only temporary, in default of bail, to hold him until trial. When the trial occurs he will be fined a thousand dollars. Being too poor to pay this he will be discharged and at liberty to again defy the law and again pass the gauntlet with the same result. A special despatch to the Boston Herald says: "The commissioner thinks the penal clause in the law prohibiting invasions of the Indian territory ought to include imprisonment, so as to reach impetuous offenders. It is people of this class chiefly who violate the law. He attempted last winter to have the law amended so as to include imprisonment as a part of the punishment for violating the statute, but, like many other useful measures, the amendment failed to pass."

Mrs. Richmond at Ottumwa.

Sunday, August 27th, was a red-letter day in Ottumwa, Iowa, it being made a notable occasion to the Spiritualists of that place by the fact of the resumption of regular meetings in Union Hall, and the presence of Mrs. Cora L. V. Richmond, whose spirit-controls were expected to address them. At 11 A. M. a fine congregation assembled. The exercises were opened by the singing of a hymn of welcome written for the occasion by Mrs. Fox, the regular speaker. Then followed an invocation by Mrs. R., and after that an address, the subject being "Has Man a Spirit?" In the evening the hall was literally packed and the hallway filled. Mrs. Richmond's guides took for the subject of their discourse "The Practical Value of Spiritualism," and treated it "in a way," says the *Spiritual Offering*, "that must have removed from the minds of many members of different churches present, the prejudice and distorted view of Spiritualism hitherto entertained by them."

The United States Medical College will commence its fifth lecture session on Wednesday, Sept. 27th. This college was organized as the exponent of liberal ideas in practice. That it will be true to its aim is fully guaranteed by its list of officers, which consists of Samuel R. Filley, President; George H. Jones, Vice President; Henry J. Newton, Treasurer; Alexander Wilder, Secretary; Robert A. Gunn, Dean of the Faculty. Full information respecting the examinations, course of studies, etc., may be had by addressing Robert A. Gunn, M. D., 45 East 22d street, New York City.

Fannie Wilder writes us that the Spiritualists of Leominster, Mass., resumed their regular meetings last Sunday, September 3d, the speaker being Mrs. M. S. Townsend Wood, of West Newton. The hall was finely adorned with floral emblems, and though the attendance was small, on account of many not having returned from their summer vacations, all who were present listened with deep attention to what was said. Mrs. Juliette Yeaw is expected to occupy the platform on the 17th.

PAINE HALL.—Mr. Charles Bright, the Spiritualist and liberal Australian lecturer, spoke on "Evolution—Its Processes and Possibilities," in this place (on Appleton street, Boston), Sunday afternoon, Sept. 3d. He was listened to with the closest attention, and the applause he received showed that his hearers were well satisfied with his remarks. The lecture was Mr. Bright's last one in this city, as he is about leaving for Australia. Next Sunday afternoon Mr. Chainey will recommence his lectures in Paine Hall.

The "Vision of Aldebaran," on our first page, is recommended to the reader's attention as an interesting and a more than cursory glance in the direction of "The Coming Religion"—though it fails to present prominently one characteristic which must predominate in "the good time coming"; which is, the sentiment of Universal Brotherhood, or interest in and care for the welfare of each other.

A. H. Phillips, the well-known medium for independent slate-writing, etc., is now located at 1044 Washington street, Boston.

MRS. E. R. STILL, M. D.,

MRS. E. R. STILL, M.D.,
FORMERLY of New York City, now located at 831
Washington Street, Boston. Mrs. STILL is a gradu-
ate of two medical colleges of different schools of practice,
was the first lady in the United States to be admitted a
member of a medical society and has had other advantages
rarely given to women; is a Magnetic Healer, and a Mes-
sian, and gives Sun and Vapor Baths, if needed. Visits
patients at their homes. Office hours from 10 A. M. to 4 P. M.,
and by appointment one or two students of medicine, in
the profession.

KIDNEY-WORT
 HAS BEEN PROVED
 The SUREST CURE for
KIDNEY DISEASES.
 Does a lame back or disordered urine indicate that you are a victim? THEN DO NOT HESITATE: use Kidney-Wort at once, (druggists recommend it) and it will speedily overcome the disease.

Ladies. For complaints peculiar to weakness, Kidney-Wort is unsurpassed, as it will act promptly and safely.

Either Sex. Incontinence, retention of urine, brick-dust or rosy deposits, and dull dragging pains, all speedily yield to its curative power.

SOLD BY ALL DRUGGISTS.

TRADE MARK

KIDNEY-WORT

SONGS One Cent Each.

by Barry).
The Garden
or, Chickens in
the
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M.H.
Way.
Ben Bolt.
are.
to the Club.
h.
asking.
ing for Me.
Love Again.
Ch.
the Sunlight?
Dancing in

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252	Love Among the Roses	257	Little Bells, Ring
253	A New Chair (as sung by the choir)	258	Little Bells, Ring
254	Farmer's Daughter	259	Little Bells, Ring
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Good Morning, London, Monday, 10th March 1841.

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-Kentucky Home Co
In Smiles To-nigh
the Mocking Birds
the Smile Haunts
the Night When
the Warming.
the Left, Richard M
the Heron.

We will send by mail, post-paid, any ten of these songs for 10 cents; any twenty-five songs for 15 cents; any fifty for 25 cents. Or we will send all the above one hundred songs, post-paid, for 40 cents. Remember, we will not send songs that are out of season. Order songs by N.Y. address only. Send one or three cent postage stamps. Valuable Catalogue free. Mention this paper. **THE WORLD MANUFACTURING CO., 125 Nassau Street, New York.** Rev. B.

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GIVES Sciences for Independent Self-Writing and other
Tests, 104 Washington street, Boston.
Sept. 1.—4w

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A MEDIUM with a powerful spiritual band, gives lessons
to those who wish to become mediums for all kinds of
business. Advise by letter. Terms, \$2.00. MRS. MARGA-
RET CAY, 45 Lexington Avenue, New York.
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 ton. Private Sittings only. 1st-Sept. 9.

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 horoscope the free of charge. Reliable on Business
 Marriages, Disease, and Financial and Social Affairs.
 Send age, stamp, and hour of birth if possible. Sept. 9.

\$5 a day easily made with my splendid outfit of
 picture frames. H. B. WARDWELL, Auburn, Me.

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**THE NEW INSTITUTIONS WHICH IT DEMANDS
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A Lecture by PROF. JOSEPH RODES BUCHANAN
delivered at the Parker Fraternity Hall in Boston, June 10, 1890.

Paper, 5 cents.
For sale by COLBY & RICH.

OLD FRIENDS.

The old, old friends!
Some changed, some buried, some gone out of sight;
Some enemies, and in this world's swift flight
No time to make amends.

The old, dear friends!
One passes daily; and one wears a mask;
Another long estranged cares not to ask
Where causeless anger ends.

The dear old friends!
So many and so fond in days of youth!
Alas! that faith can be divorced from Truth,
When love in severance ends.

The old, old friends!
They hover round me still in evening's shades;
Surely they shall return when sunlight fades,
And life on God depends.

—W. J. Linton.

Spiritual Phenomena.

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

NUMBER SIX.

Prepared expressly for the Banner of Light.

Christians rejoice at every effort to expose Spiritualism; and turn pale at any suggestion that the miracles of Moses, or Jesus, can be accounted for by a natural law.

When I relate my personal experience of what happened at some of the spiritual seances I attend, I am often asked, whether it was really so, or did I imagine it? Was I not mesmerized, and thus made to honestly believe in what did not happen. Those Christian people who try to believe that Mesmerism will account for Modern Spiritualism, are generally astounded when I recite to them a portion of the seventh chapter of Exodus, where the startling fact stands revealed for the first time to them, that mesmerism unlocks the mysteries of the miracles of Moses. In this chapter we are taught, that "Moses turned the water into blood," that "the fish died, and the river stank." "And the magicians did so, by their enchantments." A most wonderful miracle, truly, for they turned the bloody river into blood, and they killed the dead fish by enchantment! As they could not enchant the river, or the dead fish, they must have enchanted the King.

I know from my own experience as a mesmerist, that it is possible to mesmerize about twenty per cent. of any audience, sufficiently for the presentation of a "miracle." And by no other hypothesis can we explain that miracle, or from what cause all the cattle of Egypt died, and the first born of those dead cattle died again at the Passover. As I am not a mesmerist subject, let no one suppose that whatever I relate, is due to any enchanted condition that can be induced by a mesmerist. I have devoted more than a quarter of a century in publicly practicing mesmerism, and have carefully investigated every phase of mediumship, so far as it has been possible for me to do so. Honest mediums and a noble cause are made to suffer by those who would not hesitate to "steal the livery" of heaven's highest archangel, or risk eternal perdition for "the almighty dollar." I have come in contact with several men and women, who advertise that "pianos will float over the audience, while being played by invisible hands," etc., and hundreds who would not attend a legitimate spiritual seance, crowd the hall to see it done. The impostor performs a few sleight-of-hand tricks, slips out of the back door with his fraudulently obtained money, and laughs at the gullibility of those who are sure to go away satisfied forever after, that Spiritualism is one grand colossal humbug. I have attended many "exposures," seen some few simple feats of legerdemain, which the operator said were called "spirit-phenomena," by mediums and then he would follow by an explanation of how they were done. Not knowing how badly deceived they have just been, the audience say to one another, as I have heard them on leaving the hall, "Strange, ain't it, how easily Spiritualists can be humbugged!"

As I could give an acceptable entertainment alone, there was no earthly reason why I should take any medium with me, except to present the grand truth to the world—that under proper conditions the immortal spirits of those whom we call dead can come back, and prove their continued existence, while the physical part was slowly mouldering back to dust.

In proof that I could give an interesting entertainment alone, I will quote from the Boston Sunday Herald of March 18th, 1877: "Prof. Cadwell, the celebrated mesmerist, has been giving his interesting lectures with practical tests in psychology and mesmerism, for the last five weeks in Providence, R. I."

Professor Cadwell is the oldest and without doubt the best exponent of the science of mesmerism and psychology now before the public, having been some thirty years in the business. . . . The entire press of that city endorse the character of the entertainment, saying that it produces more real merriment and gives more solid scientific instruction than anything ever before presented there." From the Providence Daily Press, of April 10th, 1877: "Prof. CADWELL.—The eighth week of this gentleman's exhibitions terminated on Saturday."

Long experience enables an expert to detect a counterfeit bank bill that less experienced people accept as genuine. As well say that all bank bills are worthless, as to condemn Spiritualism because some evil-disposed person makes merchandise of the most sacred aspirations of mortals—many of whom, with tear-dimmed eyes, reach up toward God and the angels for one ray of hope concerning the dear ones, who possibly may be able to whisper back from the deep shadows of death—or the bright summer land—one cheering word of joy to the bereaved heart of mother, wife or child. From no mercenary motives did I enter the arena as an advocate of spiritual phenomena. The fact that I knew I was right enabled me (as related in my last number) to successfully thwart the efforts of a noted would-be-exposer in Springfield, Mass., in the fall of 1867, whilst the entire press and people, with but few exceptions, were denouncing all physical manifestations as frauds. I made an engagement by mail with Horatio Eddy for the season of 1867 and 8, and through him with William Eddy, also. Mary Eddy, who had been recently married to Mr. Huntton, was corresponding with the father of the Davenport Brothers, and finally engaged him to manage seances for her and William. I could not comprehend why William Eddy left me so suddenly until my arrival home after the excitement at Haynes Opera House. My wife handed me a letter from Mary, saying that she and William were going to travel with Mr. Davenport, and that she knew of a good medium who would be glad to go with Horatio and me. I had dropped the best business I was ever engaged in to go with the Eddy Brothers, and as I was already billed for nearly a month ahead for them to give a cabinet seance at the close of my mesmeric entertainment, I made a great effort to find that medium of whom Mary Eddy had written me, as quickly as possible.

I left Springfield, Mass., on the first train Monday morning, and arrived at the Eddy homestead late in the afternoon. Mary did not know where the medium lived, but thought it was ten miles north of Waterbury, Vt. After a tiresome search, I found him in Hardwick, some forty miles beyond the place indicated. There were three cousins living in that town, each about eighteen years of age and known as the "Paine Mediums." They consented to hold a seance for me, at the house of their uncle, Mr. Samuel Tuttle. About thirty of as intelligent looking people as I often meet, attended, the seance. I fastened all the windows and doors of the dining-room, which was to be used in place of a regular cabinet. I tied each of those three mediums securely to the chair in which he sat; and I tied their wrists together in such a peculiar manner that if either of them made the slightest effort to untie the rope, or slip his hands, the end of the rope would be displaced from a particular position, and it would be utterly impossible for that medium to replace it.

A thin battened door, with an aperture near the top, was to take the place of the one which connected the two rooms. The temporary door was to be held in place by a hook; and before I had time to fasten the door, which did not require ten seconds, a delicate hand, of about the size of a Miss of sixteen, came through that aperture, and patted my cheek; and there was attached to that hand as beautiful an arm as I had ever seen.

I did not fasten the hook, but opened the door the very instant that hand was withdrawn; and on examining the ropes, I could take my most solemn oath before God, or man, that they had not been changed in the least. If either of the mediums had put his hand through the aperture, he would not have had time to take three steps back, toward his seat, which was full ten feet distant, before I should have detected him. I fastened the door to its place, after examining the ropes, and Mr. Tuttle sat down in a chair close to the aperture, and that hand came out, and caressed the dear old man for a few seconds at a time, at intervals of about half a minute, for a full quarter of an hour, and a musical, feminine voice, apparently from the owner of that hand and arm, told us many things respecting the spirit-world, and also of the importance of living good, pure lives here, preparatory for the life beyond. I think I never listened to as earnest, tender words, from any mortal lips. The entire company were affected to tears, of which I, for one, was not ashamed. But for my knowledge of spirit return, I might have believed the voice of that spirit to have been "the voice of God." There was, undoubtedly, a cause for a belief in a personal God, in the days of the prophets; and that, I am confident, was the materialization of human spirits. The seance continued for nearly two hours, during which time a number of musical instruments were played upon by the invisibles; with other very satisfactory manifestations; and at the close of the seance, I found every rope, and knot, precisely as I had tied them.

Mr. Tuttle believed the spirit who talked with us to be his second wife, who had loved him very tenderly before her decease, and more now, if that were possible, than before she had crossed the shining river to join the angels of God.

My short stay of four days in the hospitable home of Mr. Tuttle was like an oasis in the desert. I shall remember it with pleasure so long as my weary feet walk the thorny paths of the earth-life.

A gentleman who had attended the Paine cousins' seance related the events which he had witnessed, to a very skeptical friend, who offered to bet one hundred dollars that he could tie them so that no manifestations could take place. The bet was accepted. The Town Hall was selected as the best place for the trial. A number of staples were driven into the floor; about two hours of time and several hundred feet of rope were exhausted by the skeptic; the lights extinguished for a few minutes, and the man who did not know what was likely to take place paid over his hundred dollars as soon as the hall was re-lighted, a wiser, though perhaps for the time, a sadder man. I have mislaid a weekly paper, printed in Northern Vermont, containing a long article descriptive of this test seance, which created quite a sensation in that part of the country.

What I witnessed convinced me that they were genuine mediums; and I engaged Amasa Paine, the eldest of the three, and with him joined Horatio Eddy the following week, in Middle Granville, N. Y.

While giving exhibitions in this place, I saw a number of spirit-photographs that had been taken by Wm. Mumler, of Boston, Mass., and also some very fine paintings said to have been executed in total darkness by a spiritual medium. I did not then believe it was possible to take a "spirit-photograph," and was nearly as skeptical when I first heard of taking mortal photographs. I was only a boy then, and we called them "Daguerotypes"; and those people who only heard of them then cried "humbug!" as lustily as some do now when you refer to spirit-photography. The lady who had them in her possession declared that she knew positively that they were genuine spirit-photographs. She had one, that of a lady holding a child in her lap.

The lady who had the photographs in her possession told me she went to Boston on business, and while there, sat for her picture in Mr. Mumler's gallery, and was surprised to see a perfect likeness of a deceased friend, which had been photographed at the same time, as if standing by her side. After she had purchased her ticket for home, in the Fitchburg Railroad depot, she met a lady friend from Middle Granville, who had just arrived in Boston. Instead of returning on that train, she invited the lady to accompany her to Mumler's gallery to have her picture taken, not mentioning "spirits" to her. Mr. Mumler supposed that she had come for a spirit-photograph; and when he had developed the picture, he held it up before the stranger and asked how she liked it. Not expecting anything of the kind, she raised her hands and cried out, "My God! where did you get a picture of my boy?" and fainted. The little fellow had "died" (?) only a few days previous; and he was sitting in his mother's lap, when she had her photograph taken, as natural as life; shadowy, yet as perfect in form and feature as he appears in a photograph which was taken before his decease.

After closing my engagement in Middle Granville, I opened in Albany, N. Y., for a week. The Daily Knickerbocker, which, I think, had the largest circulation of any paper in the city, contained a long editorial in its issue of Oct. 21st, 1867, in part as follows: "Great Excitement at McClure's Hall, corner of Division and Green streets. . . . The crowd in attendance was

larger by far than on the night previous. . . . The demonstrations made inside the cabinet wherein the mediums were seated were even more wonderful than on Friday night. . . . Prof. Cadwell and his mediums allege that they were the workings of spirits. If the transactions are a trick, then indeed is Heller and his wonderful feats of magic outdone. The majority of the audience, however, believed that Spiritualism reigned supreme inside the cabinet. . . . We would advise all to attend if they would be astounded." The same paper of the following day contained another lengthy editorial, or an article from its own reporter, in which he said: "The spiritual phenomena is indeed wonderful. . . . We have participated with them (the mediums) at two private sittings, and must acknowledge that we have been confounded. . . . At one, on Sunday evening, the demonstrations made were not only wonderful, but fearful. Notwithstanding the fact that the mediums were securely tied to the chairs on which they sat, the instruments were lifted from the table and sent around the room in a circle over the heads of the circle of spectators, the strings being fingered as they moved. . . . Then again the instruments would be thrown around the room with fearful force, endangering the heads of those sitting in the circle. They were also lifted and put on top of a bookcase several feet beyond the reach of the mediums." . . .

At the close of the seance, the guitar, violin, tambourine, bells, etc., were found to have been nicely arranged on top of a very high bookcase, on which the mediums could not have placed them without a step-ladder, or by other means than were available at the time. There were nearly forty prominent citizens of Albany in the circle, many of whom seemed badly frightened at the "fearful" manifestations. Imagine a guitar and violin whirling around the room with a velocity sufficient to create a humming sound louder than can be produced by swinging a long cane rapidly through the air, and you have a faint idea of that which the reporter experienced, described as "fearful."

I have given more than two hundred dark seances, with mediums who have been under my care, and have never known any one seriously hurt, myself excepted. I have a slight scar, extending from the top to the centre of my forehead, where I was struck one night at a dark seance in Dunkirk, N. Y., by a flying violin, which was the hardest blow I ever received. On that occasion I was sitting in the end seat of the front row, the company having joined hands, whereby we obtained better manifestations; and as the instruments were moving with great rapidity around the room I thoughtlessly disengaged my hand, and was hit by the flying violin and badly hurt. One of the mediums who was entranced at the time said, "You broke the circle, and we could not control the currents of magnetism; light up." The blood was running down my face profusely when the gas was lighted. The medium, still entranced, said that if we would all remain quiet and extinguish the light "Electa" (one of the controlling spirits of the seance) would go to the drug store and get a piece of court-plaster. We did as requested, and after the lapse of about three minutes the entranced medium said "Electa" had brought the court-plaster; and on lighting the gas, a large piece was found on the table. Every person in the circle denied having had any about them when questioned by a skeptic. The entranced medium said that "Electa" took it from a drawer in a drug store, and told where the drug store was located, and advised me to call there the next day and pay for it.

On the following day I visited every drug store in Dunkirk; and in that particular one mentioned, I found duplicates of the piece which had been brought into the room that night; but I could not find any of that heavy quality in any other. I had a piece of that court plaster on my forehead until the wound healed; but it left a slight scar, about an inch in length, that I shall carry to my grave; I may be a second "John the Baptist," and, possibly, that scar is the "mark of the beast in the forehead," spoken of in the book of Revelations.

The Albany Daily Argus and Journal of Oct. 18th and 21st, 1867, made very favorable mention of our seances in that city. We journeyed westward from Albany, and on the 26th of October opened in Ithaca, N. Y., where Mr. Cornell, the founder of the Cornell University, was a most deeply interested investigator, and I think became firmly convinced of the reality of spirit-power, as manifested at our seances.

We were mobbed in the town of Moravia on our second night for claiming that the manifestations were produced by spirits. The cabinet was smashed and trampled under foot. The committee, selected by the audience to tie the mediums, were very much astonished to see three or four different sized hands coming out of the cabinet window the very instant the door was closed. They reported that in their opinion there were other than the mediums in the cabinet. As soon as the seance closed, about fifty men rushed on the platform and smashed the cabinet, but could not find "those other fellows." The leader of the mob came to me next day and asked my forgiveness, and offered to pay for all damage which had been done me. He said the more he thought the matter over the more convinced he had become that there was something in the manifestations worthy of careful investigation. I learn that he has since become a very earnest Spiritualist. I repaired the cabinet at my own expense, and gave one more seance of mesmerism and spirit phenomena in Moravia, which was well attended. The Cayuga County Courier, a weekly paper, published in that town, of Nov. 15th, 1867, contained an editorial of about half a column fully describing the entertainment.

The Dryden Weekly News of Nov. 2d, 1867, contains over three columns, descriptive of the spiritual seances which we gave at the hall and at private residences in that town previous to our visit to Moravia. I had a very interesting time with Mr. Keeler, at his residence in Moravia. Mrs. Andrews was then being developed as a materializing medium, in whose cabinet at Lake Pleasant Camp-Meeting, in August, 1861, my own mother materialized so unmistakably that my youngest son, who was present, cried out in an ecstasy of delight as she came to the cabinet door, "Oh! look quick, father! there's grandmother! Did you see her?" and I answered "Yes; most assuredly."

The Auburn Advertiser and Union, of November 15th, 1867, said, "Prof. Cadwell and the Eddy-Paine mediums astonished a respectable audience at Corning Hall last night. . . . A committee was selected by the audience to tie the mediums, which was done in such a way that they could not move from their seats or use their hands; yet on closing the door, five or six hands appeared at the window of the cabinet, while something was playing on a guitar or violin, and ringing bells within. If it is done by

the mediums, it is the most wonderful of anything ever seen in Auburn. It is worthy the attention of every scientific man or woman, let the origin be what it may."

While in Auburn, we were invited to be the guests of Mr. Marshall Cronk, at whose house we gave a number of dark seances, where the rapid motion of the instruments was as "fearful" as usual. After the close of our first seance, the mediums retired, and an hour later, as Mr. Cronk was showing me to my room, we heard some music in the one occupied by the mediums. Mr. Cronk listened for a moment, and said it sounded like Freddie's harmonica. "Freddie," he said, was his little boy, who died a few months previous, and while sick, often asked for his "music," which they could not find, although they had looked the house over many times. I rapped at their door, and was surprised to find both mediums sound asleep. On going into the room, Mr. Cronk discovered the instrument on the carpet, directly in front of the door; and springing forward with a glad cry, he announced to his wife that he had found "Freddie's harmonica." It was the front chamber of a story and a half house, that room not having been finished. Mr. Cronk placed a chair at the foot of the bed, and stepping upon it, gave a quick spring upward, using the bed-rail as a step, he caught hold of a rafter overhead, and while standing tiptoe on the bed-post, told the harmonica between the edges of two roof boards, on the upper side of the rafter. He was very tall, and could reach at least a foot higher than either of the mediums were able to. We sat down close together and extinguished the light; and within one minute, somebody was playing a tune on that harmonica, within three inches of my ear; and a little hand patted me on the cheek, and Mr. Cronk likewise. The mother was delighted at the recovery of her boy's plaything; but no words could express her gratitude for the assurance that her darling child was not dead, but alive, in the beautiful home of the soul.

Oh, my God! how many times I have felt in my own heart, a thankfulness reaching up toward thee for thy goodness, in giving to mortals these conclusive evidences that the loved ones have not gone down into eternal silence.

A gentleman brought two thin boards, each about a foot square, to one of our seances, and placed one of them between the hands of each medium; taking a gimlet he made holes through the boards, and tied each finger and thumb tightly to those boards with separate pieces of cord, and then fastened each medium to his seat in the cabinet with ropes. It would not have been possible for either of them to have ever got out of the cabinet unaided. The moment I closed the door a hand appeared at the aperture; and a voice requested that I cover a bell handle with blacking, as the conditions of the atmosphere, &c., were all right for a transfer of the magnetic forces. At my request, a man procured some blacking, mixed with oil, from a drug-store underneath the hall. I held a large call-bell by the lower edge, while he coated the handle with the blacking. I placed the bell on the floor of the cabinet, and closed the door again. Hardly had I done so, ere a hand came out of the aperture, ringing the bell very violently; and throwing it down on the floor of the platform, exhibited the hand to the full view of the audience, covered on the inside with the blacking from the bell-handle. A voice called "come in." I opened the door as the hand was withdrawn, and found each medium still tied to those boards, and not a particle of blacking on either of their hands; but on the cheek of one medium was a quantity of blacking covering a space about the size of a silver half dollar.

The Spirit of the Times, the weekly paper of Batavia, N. Y., of Nov. 30th, 1867, said, "Prof. Cadwell and the Eddy-Paine mediums have been giving some very curious exhibitions in Odd Fellows Hall, during the week, which have puzzled those attending more than anything ever before in Batavia, many claiming that they are purely spiritual, while others, though not admitting the spiritual hypothesis, cannot account for them in any other way. On Wednesday evening a man claiming to be an exposé of Spiritualism, challenged Prof. Cadwell to a public trial—was invited forward—tied by Mr. C. in presence of the audience, and acknowledged his inability to get loose. The committee were requested to tie the mediums even more securely, which was done, when the most remarkable manifestations ever in town were witnessed by all present. . . . After the exhibition, Mr. C. could not find his overcoat, when Mr. Eddy, in a semi-trance condition, stated that the would-be-exposer had stolen it; a search was instituted, the thief found at the Dutch Hotel, at half-past twelve, in his room, with the overcoat in his possession, and before a warrant could be procured, the thief took leg bail for security. By request the lecture will be repeated this Saturday evening."

Before I engaged the hall in Batavia, I made some inquiry as to the best hall and hotel, of Mr. English, the ticket-agent at the depot. I was surprised to learn that he was brother to a friend of mine in Springfield, Mass., and a thorough Spiritualist. He gave me the desired information, and then invited me to make his house the home of myself and mediums while we were in Batavia.

As soon as the seance closed Mrs. English took the mediums home with her, and Mr. English remained till after the audience retired, to accompany me. I went to the coat-room, and was surprised to find that some one had taken my overcoat and left a worthless one in its place. As soon as we entered the room where Mrs. English and the mediums were, Horatio was entranced, and a spirit through his lips said that the "exposer" had stolen my coat, and that if I went to the Dutch Hotel quick, I could recover it; but if I did not, he would be off on the early morning train. The medium was not entranced more than one minute; and as quick as he came out of it I asked him how far it was to the Dutch Hotel. He declared that he had never heard of any hotel by that name; and his surprised look gave convincing evidence that he knew nothing of the hotel, or that I had lost my overcoat. Mr. English accompanied me to the residence of a constable, and we three proceeded to the hotel. The Dutchman replied "Oh, yaw," when asked if a stranger had taken a room there for the night, and the constable led the way on tiptoe to the room designated. The door-handle was one of the old-fashioned kind, with a thumb-latch. The officer gave a "swing movement," and struck the door with his hip, which burst it open in an instant; and on the bed sat the thief, with one hand in my overcoat pocket, which he was rifling of its contents.

The well-established fact that the living spirit of a deceased man or woman, could thus control a medium, intelligently, was of more value to me than many overcoats. True I had re-

ceived many tests before; but this was one more step in the golden stairway that connects earth with a spiritual realm; the mortal with the immortal; and a hundred times more valuable to this age of the world than the ladder that Jacob saw in vision three thousand years ago while soundly sleeping on a pile of rocks in some far-away vale in Palestine.

[Number Seven will appear Sept. 23d.]

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

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

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

[*] This farm lies twenty miles West of Chicago on the Northwestern Railroad. Lomard is a thriving suburban town. The land is thus described in legal phrase: "The West half of the Southeast quarter and the Southwest quarter of the Northeast quarter of section eight (8), in Township thirty-nine (39), North of range eleven (11), East of the third (3d) principal meridian, in the County of Du Page, and State of Illinois."

To the Liberal-Minded.

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

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

To Business Men.

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

Special Notice.

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

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.

Passed to Spirit-Life:

From the home of her sister, Mrs. West, in Nottawa, St. Joseph County, Mich., August 17th, 1882, Mrs. Lydia Vaughn Nickerson, aged 77.

Mrs. Nickerson was born at East Greenwich, R. I., in 1805, removed with her parents to the State of New York at the age of nine years. She came west with her husband in 1839, and has resided in this country ever since. Her husband passed to the better life in 1861. For many of the latter years of her long and useful life she has been a faithful believer and supporter of Spiritualism.

ABRAHAM SMITH.

From Alton, N. H., August 23d, Mrs. Mary Colbath, wife of James Colbath, aged 61 years.

Mrs. Colbath was an earnest, active believer in the beautiful philosophy of Spiritualism, ever living in the light of truth that for her has dawned at last in all its beauty.

J. C.

From Marblehead, Mass., Lucy A., only child of Benjamin and Myra L. Coates, aged 20 months.

Thus was another sweet flower transferred from the care of mortals to that of the immortals. My parents, grand-parents and kindred be cheered by the knowledge that they will meet her in another world. Funeral services were held at the residence of her grand-parents, Mr. and Mrs. Charles D. Stone, on the afternoon of the 23d, when we tenderly gave back the lovely form to the kindred dust, with the knowledge of the immortal nature of the soul it had contained.

J. H. CURRIER.

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

THE GOSPEL OF NATURE.

BY SHERMAN & LYON,
Authors of "The Hollow Globe."

This book contains many startling ideas that are calculated to dispel the mystification and unravel the numerous difficulties by which thinking minds have been enveloped concerning the great problems of human existence. The contents are divided into ten chapters. Fundamental Principles; The Soul of Things; Intelligence; Intellect; Disorders; Progression; Justice; The Science of Death; The Conditioning of Language; Spirit Abodes; Spirit Biography. Cloth, \$2.00, postage free.

THE HOLLOW GLOBE;

OR,
The World's Agitator and Reconciler.

A Treatise on the Physical Conformation of the Earth. Presented through the organization of M. L. Sherman, M. D., and written by Wm. E. Lyon.

The author says: "We are deeply impressed with the thought, and venture to predict, that this book will do very much toward aiding humanity in their toilsome progress from the darkness of mental slavery to the broad sunlight of enlightened Freedom, for which they have so long struggled, but struggled apparently in vain."

Price, 15 cents.
For sale by COLBY & RICH.

IS IT THE DESPAIR OF SCIENCE?

Science Applied to Spiritualism, not in the Manner of Dr. Hammond.
BY W. D. GUNNING.

Very pleasantly written, suggesting the possibility of solving the mysteries of spiritual manifestations, by tracing the analogies offered by the subtler forces of Nature. This little work has been entirely revised, and a considerable number of matter added to it, and will be found an unanswerable argument in favor of Spiritualism.

Price, 15 cents.
For sale by COLBY & RICH.

Original Researches in Psychology.

BY T. F. BARKES, F. R. S.

An address delivered to the Newcastle Psychological Society, on Monday evening, Oct. 2d, 1876.
For sale by COLBY & RICH.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 9, 1882.

Justus Kerner, and the Secrecy of Prevorst.

"The Weibtreue" is the title of an interesting article by Elsie Allen in the September number of *Harper's Monthly*, in which are narrated some of the events in the early history of Suabia, more particularly that in 1139, when the castle, since that time known as "Weibtreue" (woman's faithfulness), was besieged, and high-born duchesses and the wives of the town officers went in procession to the Emperor and implored him to let them escape, and also to carry away their most precious possessions. The petition was granted, and they were given permission to take away all they could carry on their shoulders. The next morning the gates were opened, and along the steep path that led from the castle came a long line of women carrying on their backs, not clothing, jewels and silver, but each her husband. Seeing this, Duke Frederick, who was conducting the siege, became incensed and said, "That was not in the compact"; but the Emperor answered, "A King's word is not to be broken," and ordered that all the treasures of the women they left behind should be collected and sent to them. In the course of the article, which, by the way, is finely illustrated by Schlesinger, of Stuttgart, there is given a sketch of the life and character of Justus Kerner, whose record of personal experiences with Frederick Hauffe, the "Secrecy of Prevorst," is familiar to the public as a compendium of the most convincing proofs of the reality of a future life extant prior to the advent of Modern Spiritualism. The account of Kerner and the relations he held with the spiritual phenomena sixty years ago, cannot fail to prove of interest to our readers, and we here transfer it to our columns:

Kerner, the restorer of the Weibtreue, was a true child of the enthusiastic, passionate-hearted Suabian land. He was born in Ludwigsburg, September 18th, 1781. This city was then the gay capital of Karl Eugen, who once, within the minutes of a day, had the city adorned with the most magnificent of the latter's present at one of his fêtes. The city owes its existence to the nightingales that once inhabited its woods. Long ago Eberhard Ludwig, delighted by the melodies of these forest songsters, ordered some rooms to be fitted up in a palace that stood in the midst of the forest. Here the duke and his retinue spent their nights when they came to the forest to hunt. The hunting castle was afterward built, and finally a city was laid out. A ducal order was issued commanding that all the cities and magistracies of the country should, at their own expense, erect a house in the newly laid-out city. It fell to the lot of Weinsberg to build the chief government-house, and this was the building in which Kerner was born. And thus, writes Kerner, "Weinsberg, without knowing it, lent me a place for my cradle, as it soon will give me a place for my coffin." Kerner's father was one of the government councillors. His mother possessed many graces of character, and her wonderful beauty has been celebrated by Schubert in a poem which the latter dedicated to her when she came as a bride to Ludwigsburg. His grandfather was employed by the Emperor Maximilian. Kerner was still a boy when his father died, and the widowed mother, disconsolate with her friends many projects for her son's future. The boy objected to all that was proposed to him, and when it was suggested that his poetic and artistic talent might be made available in a sugar bakery, where original designs would be very welcome, his opposition was stronger. He finally entered the ducal cloth manufactory at Ludwigsburg, where, between the cutting and sewing of cloth goods, he wrote poetry, read the German poets, and studied works on natural science. In 1801 he entered the Tübingen University, where he formed a lasting friendship with Varnhagen von Ense and his gifted wife Rahel. Varnhagen describes Kerner as being a handsome, slender, well-developed young man, who lived in familiar intercourse with animals, reptiles and insects, of which he always had a great number in his rooms. About this time began his experiments in animal magnetism, which probably led to his ultimate belief in Spiritualism. He took his degree of Doctor of Medicine at Tübingen in 1805. In 1812 he was married to his "Rickel," and in 1819 went as chief physician to Weinsberg. Kerner was, at the foot of the old Weibtreue ruins, that rich noble life which ended only with his death. Here, too, he entered, first as a poet, afterward as a physician and investigator, into the realm of somnambulism. His work, "The Prophecy of Prevorst," published in 1822, quickly found its way over land and sea. In it Kerner refers to no less than twenty apparitions that had been given by himself. Frederick Hauffe was born in 1801 at Prevorst, a village near Löwenstein, and died there in 1826. A very early age he professed to be in communication with the spirit-world, and later she appeared to be constantly in a magnetic condition. Life became a torture to her, and finally, when she had become wasted almost to a skeleton, and was in such a nervous condition that she appeared more like a specter than a human being, she was taken to Kerner's home in Weinsberg, and remained there under his medical care for two years. Kerner wrote a number of works bearing upon the phenomena of the spirit-world, and his influence upon the superstitious and imaginative was felt throughout Southern Germany.

Kerner's power is said to have been in his personality. Strauss tells us that he possessed a poetic charm which is not to be described, but which was felt by every one that came into his presence. "People," he says, "of every class in life, from the king to the beggar, of every age and every degree of culture, people of all civilized countries, felt and acknowledged it. If the annals of the Kerner house in Weinsberg had been kept during the forty years of Kerner's life there, what would they not reveal to us of the men that have passed in and out of his doors, of the conversations that were held there, of the impressions that were mutually wrought upon the gifted beings so often assembled there? . . . The traveler," continues Strauss, "scarcely believed himself to have been in Suabia if he had not visited the Kerner home, and once having been there, he went up again, if possible, or sent others, whose curiosity had been aroused by his account; and thus the little house became a place of pilgrimage, an asylum where stimulus for spirit and heart, consolation for grief, and refreshment for weariness of life, were sought and found."

The presiding genius of the house was the wife, whom Kerner called the most precious gift that God had ever bestowed upon him. Her serene, practical nature was a counterpoise to the enthusiasm and active imagination of her husband. She was as hospitable as he, and her guest that came to remain a day sometimes spent weeks, even months, in the little home, loath even to go away. Kerner numbered many persons of rank among his friends—Garribaldi, the fugitive Gustav IV. of Sweden, Queen Catharine, the Queen of Naples, King Max II. of Saxony, of Würtemberg, and many of the nobles of Germany.

The wife, "Rickel," died in 1854, and then the delights of this beautiful home were at an end. The health of the bereaved poet began to fail, and gradually the beloved out-door life was given up, and for two years he was confined to his room. People still visited him, and he was glad to hear and even feel them about him, for in the last months of his life he became almost blind. During these days he became master over his suffering and pain, the old spirit and humor flashed out, and those that had come to him in tears went away in smiles. On the 24th of February, 1882, the restorer of the Weibtreue—the physician, poet, scientist, friend—was laid away in a beautiful grove at the base

of the ruins that he had loved so well, and in sight of the house in which he had entertained the great of the earth.

The house is now occupied by Hofrath Theobald Kerner, the gifted son of Justus Kerner. The grounds are very beautiful, and are full of weird sounds, for here and there, suspended among the over-arching limbs of great trees, are glass or so-called spirit-bells. Attached to the end of their muffled clappers is a feather that is moved by the slightest breeze, causing the bell to be touched with a gentle or hard blow, according to the force of the wind, but always producing tones that vibrate through the dense and sombre foliage with sweet and plaintive sadness. In many places about the grounds there are Eolian harps, whose wailing sounds distinctly strike the ear, then die away into faintest moans, only to return again like notes borne by varying winds over hill and dale from some distant trumpet. A winding pathway under the thick foliage of black spruce-trees leads to the Kerner Tower, which stands at a short distance behind the house and is nearly hidden by a net-work of ivy. Upon the top of the tower are stationed storm-trumpets, which, in weird strains, give warning of rising winds and coming storms. It was in this tower that Count von Helfenstein was confined by the peasants until his sentence was pronounced.

On one side of the tower, partly hidden among the trees, stands a statue of Ulrich of Hohenhausen, and on the other side a weather-beaten statue, more than a thousand years old, of a court fool. Within the tower is a library, mouldy with age, and containing the works of Paracelsus and other like authors. On the walls there are quaint inscriptions and many famous names. Among the latter one reads: "Ulrich, 1818," and "Jenny, August 22, 1854." The Kerner house was the last one which Lennau visited before he sailed for America, in 1833, and when he returned from that journey through "those fearfully strange lands," he straightway went to Kerner, and in the upper room of this old tower he wrote, in 1834, the greater part of his "Faust." Beneath this room is a dungeon, into which offenders were thrown in the night-time of long ago.

From the tower brings us face to face with the Kerner house. A bust of Justus Kerner adorns one end, and over the doorway of the back part of the house is this inscription: "In der Welt hab ich Angst, aber seydestrost, ich habe die Welt überwunden." ("In the world ye have tribulation, but be of good cheer, I have overcome the world.") The house is a series of chambers, each imaging a poet's dream, too beautiful to be fantastic, too charming to be affected. One room is fashioned into a grotto, and filled with tropical plants and birds; another is a miniature studio, and contains the works of Theobald Kerner, poet and artist. There, on the table, the work of his own hands, stands a bust of himself, and around it lie marble models of the hands and fingers of his wife, also his own work. The forms of two fourth fingers—his own and his wife's—lie side by side, wrought together of the hemlock and oak. On the wall hangs a superb picture of his own handiwork, a portrait of Lennau, a crystal drinking-glass a thousand years old, and pictures in handsome frames of the ghostseen by Justus Kerner. Very beautiful are these spirit-faces, with their strange, far-away look.

Lake Cassadaga (N. Y.) Camp-Meeting.

Merry Campers—Large and Enthusiastic Audiences—The Close of the Third Season.

To the Editor of the Banner of Light:

The rain storms through August somewhat marred the pleasure of those camping at Lake Cassadaga this season, and diminished the numbers in attendance at the Sunday gatherings. Last season being hot and dry, the people from the surrounding country eagerly sought the pleasant shade of the hemlock and oak. On the truths of Spiritualism while being fanned by the balmy breezes of the lake. With but one or two exceptions, last year all the meetings were held out of doors. This year a large proportion of them had to be held in the hotel hall, a place wholly inadequate to the audiences that gathered to hear the speaking; besides, the stifling atmosphere of a packed hall with a low ceiling is not suggestive of a very highly developed spirituality—or even good health. In order that a recurrence of this unpleasantness may not take place in the future, the new Board of Directors should see to the erection of a pavilion, with an auditorium of proper capacity to hold and seat comfortably the large audiences that are likely to gather in the future at this naturally pleasant location. People who have attended the meetings at Cassadaga, once during wet weather, know of pleasant places and will naturally stay away. The Cassadaga Spiritualist Free Association is no longer an experiment; and if the enterprise of the directors is only commensurate with that of the owners of cottages and the success that has so far attended these meetings, Cassadaga Lake will be one of the most popular summer resorts in the country. Some of the cottages of this summer would be a credit and ornament to any of the oldest camp grounds, showing that those who have invested in these summer residences have the fullest confidence in the ultimate growth and success of this camp-ground. Certainly the officers of this company should not be second in enterprise to those they invite to come and dwell with them.

The speakers succeeding Judge R. S. McCormick and Mrs. Clara A. Field were A. B. Bradford, Esq., of Enon Valley, Pa., and Mrs. R. Shepard-Lille, of Philadelphia. Mr. Bradford, comparatively unknown on the spiritual platform, is a silver-haired, slight-built, keen-looking man, with a carriage suggestive of West Point, pretty well along in "the youth of old age." For over thirty years a Presbyterian minister, he is thoroughly conversant with the Church and its doctrines, and uses that knowledge to great advantage. Mr. B. is a fluent speaker, clear in his utterances, argumentative and logical. The essay read by him on Saturday, August 19th, on "Evolution," was a surprise to the audience; ripe with scholarship and displaying a knowledge of Darwin and his writings that was both instructive and entertaining. Mr. Bradford left Cassadaga to take part in the great Liberal meeting at Watkins's Glen.

The arrival of Mr. and Mrs. Lillie in camp on the 19th raised the enthusiasm of the campers. Mr. Lillie, sharing with the Grattan-Smith family the musical honors at nearly all the meetings until the close of the season. Mrs. Lillie spoke to two large audiences on Sunday, August 20th and 21st. In a manner entirely her own, and was listened to as closely as any speaker this season. Gifted with a beauty of form and feature, she prepossesses her audiences immediately on rising to speak, and the easy way in which she grapples with the most abstruse subjects is as much of a puzzle to the investigator as a pleasure to the believer. Her answering of questions and improvisation of poems add greatly to her attractions as a speaker.

Mention must not be forgotten of Geo. W. Taylor, of Lawton's, N. Y. One feels in listening to his home-like, plain common-sense talk, that he is a practical, living illustration of the higher truths of Spiritualism; consequently his words sink into the minds of his audience with every prospect of taking healthy root.

Mrs. A. H. Colby spoke only once, but that one will never be forgotten by those who heard her. Of all the speakers on the platform she is probably the most forcible, certainly the most fearless. She is the champion advocate of Free Thought, mercilessly tearing the mask from the hypocrite and leaving him naked, to be despised of those he would deceive. In her, Truth and Freedom find a willing instrument for control, and even those not fully in accord with the ideas set forth, cannot but admire both her and her inspiring words. For her fearless advocacy of what they esteem the truth, the lofty soaring of silver-tongued mediums produce a pleasurable emotion, while dreamily listening to them of "A Midsummer Night" on the mossy banks of the pellucid Cas-

sadaga, with the balmy breezes fanned by the maples along its beautiful banks; but it needs the giant oaks and hemlocks to stand the hurricane, and the world more souls like Mrs. C. as strong enough and brave enough to speak the stern truth at all times. Success to this brave noble.

The climax of oratory was reached this season on the appearance of A. B. French, of Clyde, O., fresh from the splendid inspiration of Lake Pleasant. Mr. F. fairly eclipsed himself in his several addresses. His subjects were: "The Trials and Triumphs of Spiritualism," "What Value Should Spiritualists Place upon the Facts of Spiritualism?" "Unsettled Questions," "The Known, the Unknown, and the Unknowable." All of these subjects were treated with that marked ability so characteristic of this Ohio orator.

Mr. F.'s style is lofty yet logical; remarkable for its scope of knowledge, rapidity of utterance and bursts of eloquence seemingly at pleasure. He mounts to the highest pinnacle of terrestrial eloquence, and carries you almost through the "gates ajar," giving you more than a peep into the celestial. Mr. French had the honor of closing the meeting this year, and the immense audience that convened on Sunday, Aug. 27th, paid a high compliment to him as they silently and closed ranks of themselves around within a distance of the speakers' stand, maintaining the quiet and order that always indicate the amount of interest taken.

To give even a synopsis of all the good and bright things said during the month by the various talented speakers would not only necessitate another enlargement of the *Banner of Light*, but simply be impossible with the multifarious details devolving on so humble a scribbler. As an aid to the mind and with the very limited resources and means at hand, the Children's Progressive Lyceum at Cassadaga was an eminent success. Much interest was manifested by both old and young; and we hope that the good seed sown this year will give an abundant yield next. The interest which daily increased among the young folks in camp reached its zenith on the arrival of the Cleveland Lyceum, the advent of twenty-five or thirty leaders and scholars of the Cleveland Lyceum, uniting with those in camp in giving a grand exhibition on Friday evening, Aug. 25th. Prominent among the many good numbers on the programme was the "Calisthenic Drill," in appropriate costume, by six pretty misses, and an acrobatic dialogue, "Our Lyceum," by nine young girls of the Cleveland Lyceum. The singing of Mrs. Ella Williamson, Guardian of the Cleveland Lyceum, and Misses Flora Rich and Mamie Shepard, excited much admiration; and the speaking of Master Eddie Cook, Miss Bennett, Lou Rouse and the little mites, Libbie Putnam and Willie Johnson, was in every respect *au fait*. The beautiful solo on the flute, by Mr. Chas. W. Palmer, the musical director of the Cleveland Lyceum, was remembered by those present. Other items of the evening were the tableaux of "The Three Little Graces," by the youngest daughters of Mr. and Mrs. M. R. Rouse, of Titusville, and "Eva in Heaven," with little May Sully, of Buffalo, as Eva, and Kitty Taylor and Burt Woodworth to complete the picture.

The chief feature of the evening was the club-swinging, "The Cleveland Shore Group Club-Swingers," in costume, Eddie Cooke and Eddie and Albert Lemmers. An encore was demanded, and as their beautiful, variegated and polished clubs swung in the bright light of the lamps, keeping time to the beautiful rhythm of appropriate music, the large audience were fairly elated with delight, and manifested their pleasure in the most enthusiastic applause.

In the absence of the present Conductor of the Cleveland Lyceum, and as Directors of the Lyceum-work at Cassadaga Camp this year, permit us (my sister and myself) to thank all those who in any way contributed to the success of this important branch of labor. Especial thanks are due Miss Hattie Myers, of Jamestown, for her indefatigable efforts in aiding the Lyceum Movement, and contributing to the comfort and amusement of the young folks in camp. She will ever be remembered as the loving hostess of the three Cleveland young ladies she so kindly entertained at her beautiful tent while at Cassadaga.

At the annual meeting held Saturday, Aug. 26th, the following officers were elected: President, Thos. J. Skidmore; Vice President, Mrs. Marian Skidmore; Secretary, Mrs. Buell; Treasurer, Thos. J. Skidmore; Trustees, M. H. Rouse, O. B. Chase, Geo. Root, Jno. B. Champin, P. B. Turner.

CAMP CHIPS.

The telegram received the last day but one from J. W. Fletcher, stating his inability to be present, caused disappointment.

W. Harry Powell, who had stated his intention of being present, owing to pressure of business elsewhere, had to disappoint the Cassadagians.

The singing of the Grattan-Smith family, of Painesville, O., was as usual, one of the pleasant features of the month, though the cold and wet weather was very trying to them, particularly of the younger Mr. Smith, who the last few days of the meeting was placed "hors de combat."

Mrs. Gordon, of Friendship, N. Y., put in an appearance the last week, and lent her rich voice to aid in harmonizing the meetings.

Mrs. Dr. Myra G. Clark and her two beautiful daughters were an important trio in the Erie delegation; the former, though her medimistic qualities, and the latter by their talented musical abilities.

Inez Huntington, of East Randolph, N. Y., the distinguished writing medium, was kept busy throughout the entire meeting.

Mrs. Tillie V. Cooke, one of Cleveland's best clairvoyants and test mediums, made many happy during her short stay by her indubitable spiritual powers.

All the mediums in camp were well patronized, particularly Keeler and Rothwell, H. B. Allen, Mrs. Margaret Fox Kane and Chas. E. Watkins.

J. W. Root, the retiring Secretary, is loaded with thanks for the gratuitous labor he has performed the past three years.

Care should be taken to secure more and better hotel accommodations for another year. What was large enough for the first year was too small for the third.

Cottagers building hereafter should build with a view to renting apartments whenever a rush demands it.

D. S. Ramsdell deserves all the money he made, and all the praise he got by starting a well-stocked grocery store. Cannot he go a step further and annex a good hotel?

More and better instrumental music is needed another year for the enjoyment of the campers.

Great praise is due the committee of ladies that so tastefully decorated the speakers' stand.

Ira Lang, of Laona, N. Y., returned in season to tell what a good time she had at Lake Pleasant; thanks to Cephas and other friends.

Manager O. P. Kellogg sustained the high reputation he has won in previous seasons as Chairman of all the meetings, and has added much to it by the able and genial manner he conducted the different "dedications."

The reception given Mr. and Mrs. Skidmore (the worthy President and his wife) at their beautiful tent the evening of the last day, was a just tribute to their inestimable worth, and a more fitting closure could have been made to the third season of Cassadaga Camp-meeting.

The spiritual press was well represented, and the merits of each laid before the people, the *Banner of Light* more than holding its own.

A London despatch of September 5th states that the latest intelligence received from Freiburg, regarding the recent terrible railway accident near Hugstettin, in Germany, is that one hundred bodies have been recovered, and more are believed to be lying in the morass skirting the track. Of the wounded passengers two hundred are badly mutilated. There were over one thousand persons on the train. The accident was caused by a telegraph pole, which had been struck by lightning and thrown across the track. The train was an excursion, and was made up of twenty-four cars. Nineteen coaches were smashed to pieces, or shot down an embankment into a swamp, where their weight caused them to sink.

Lake Champlain Spiritualist Camp-Meeting.

To the Editor of the Banner of Light:

Monday, Aug. 28th, was a very quiet day at the camp. After the crowd of Sunday we all felt like rest. In the evening a party of fifty on board the steam-yacht *Albatross* glided out over the smooth waters of the bay into the broader and more restless waters of old Lake Champlain. We sailed around Juniper Island and passed the Four Brothers, while far off to the west, like gigantic sentinels keeping watch over this lovely Lake, the Adirondacks lifted their heads on high. We were accompanied by the Paul Bros.' Cornet Band, and the fine music they discoursed was one of the best features of the excursion. The moon shed abroad her subdued light, and the waves glistened like burnished silver. The excursion was so enjoyable, that all wished it might be prolonged; but after three hours of a most pleasant ride over the waters, we all returned safely to the peaceful and quiet shades of Queen City Park.

TUESDAY, AUG. 29TH.

In the morning, at 10:30, a very interesting conference was held in the Pavilion, participated in by J. D. Powers of Woodstock, Dr. H. P. Fairfield, Lucius Colburn and Mrs. M. E. B. Albertson, interspersed with singing by the choir.

At 2:30, after a very fine concert by the band, an invocation was pronounced by Geo. A. Fuller. Mrs. Minnie D. Emerson rendered, in a very artistic manner, a solo entitled, "You must not be afraid of death." Then followed a lecture by Rev. Geo. Severance, of Tunbridge, Vt. He prefaced his remarks with an extract from Homer's *Iliad*, and proceeded to speak with reference to the manifestations of spirit-power in the most ancient times. He referred to the communications received by the Israelites, and in a scholarly way gave a brief exposition of many difficult Biblical problems.

At the close of the lecture the audience proceeded to the cottage of Mr. Alonzo Hubbard for the purpose of participating in its dedication. Mrs. H. Morse-Baker presided with much grace. The opening remarks were made by Mrs. Emma Paul, Lucius Colburn, Dr. Fairfield, and Mrs. Morse-Baker, and singing by Mrs. Emerson, Miss Truax, and Mr. and Mrs. Lamb. Mr. Hubbard replied, in a very feeling manner, thanking all for their expressions of good-will. The services closed with a benediction by Mrs. Morse-Baker.

WEDNESDAY, AUG. 30TH.

Conference at 10:30. Mr. Lucius Webb in the chair. Singing by the choir. Speeches by Dr. H. S. Brown, of Milwaukee, Wis., author of "The Bible and the Religion of Science," Dr. H. P. Fairfield, J. D. Powers, Mr. George Baker, Mrs. Morse-Baker and Charles Sullivan.

Wednesday afternoon services were held in the auditorium. Mrs. Minnie D. Emerson rendered, as a very fine solo, "The Love of God," by East Middlebury, Vt. The following was the address of the afternoon. At its close George A. Fuller delivered a short address upon "The Popularity of Spiritualism."

At four o'clock the cottage of Mr. Lucius Webb was dedicated. Music was furnished by the choir, and remarks made by Mrs. Howard, Mrs. Paul, Mrs. Morse-Baker, Dr. Henry Slade, and Mr. Colburn; responded to by Mr. Webb in brief but appropriate remarks. In the evening there was a large conference meeting in the pavilion.

THURSDAY, AUG. 31ST.

The conference at 10:30 was presided over by Mr. Charles W. Sullivan, and was quite entertaining. In the afternoon services were held in the auditorium. The singing by Mrs. Emerson and Mr. Charles W. Sullivan was of a very superior order. The lecture was delivered by Dr. H. P. Fairfield. The subject treated upon was "The Spirit-World, Its Location, Composition, and the Occupation of its Inhabitants." After proving by many arguments from scripture the location of the spirit-world, he proceeded to describe its composition, supporting his statements with quotations from the Bible, and closed with brief allusion to the occupation of its denizens.

At 6:30 P. M. interesting dedicatory services were given at the cottage of Mr. Alden Lane. The choir rendered efficient service. Remarks were made by Lucius Colburn, Dr. H. P. Fairfield, Dr. Henry Slade and Mrs. Morse-Baker, and were responded to in a very appropriate and pleasing way by Mr. and Mrs. Lamb. The benediction was pronounced by Geo. A. Fuller.

FRIDAY, SEPT. 1ST.

The conference in the morning was highly satisfactory and interesting. In the afternoon the address was given by Mrs. Emma Paul, of Morrisville, her subject being, "The Truth shall make you free." It was one of this lady's best efforts, and fell like a benediction from heaven upon the audience.

SATURDAY, SEPT. 2D.

Saturday morning's conference was rendered more interesting than common by a recital of the lives of the great seers of Europe, by Mr. Simmons. In the afternoon Mrs. Fanny Day Smith delivered an able address from the text "Where is He who was born King of the Jews?" No time is so significant as the present hour. We live in the present, and the issues of the hour are of the most vital importance. Voltaire lived in an age when to think was a crime. It is a crime for a man not to think in the present age. New thoughts and new issues are pressing upon us at every advance step we take. Garrison preceded his age. His ideal was too broad, too comprehensive to be received even by the most advanced thinkers of his age. Every new truth is met with the cold scrutiny of the world; new thoughts are met with outspoken opposition; but they will triumph. Spiritualism is the interpreter of the religion of Jesus. By its influence bigotry and error are uprooted, and it shall become the popular religion of the world.

In the evening Mr. Sullivan, assisted by the Paul Bros.' Orchestra, Mrs. Minnie D. Emerson, Miss Nora Truax, Miss Angie Truax, Miss Williams, Mr. Seaver, Mr. Colburn and Capt. H. A. Brown gave a concert at the Pavilion to a crowded house. All the parts were well sustained.

SUNDAY, SEPT. 3D.

The lecture of the morning was given by Capt. H. E. Brown, of New York, upon "The Evidence of a Future Life." "We are living," he said, "in an age of transition from belief to knowledge. Intuitive evidence is the strongest line of evidence we have upon the subject of immortality. Human love alone should convince us of immortality, for who can conceive of love ceasing with the grave? On the reasoning plane modern science comes to our rescue, and through a systematic examination of the phenomena of human existence, convinces us of a future life. We ask the question, after man, what? The law of evolution reveals to us what has preceded man, and if evolution be true, something must come after man, and the phenomena of Spiritualism show us that it will be the angel." A brief synopsis of the lecture cannot do justice to the eloquence of this inspired speaker of the new faith.

In the afternoon, on account of the rain, the services were held in the Pavilion. A crowded house greeted the speaker, Mr. Cephas B. Lynn, of Boston, whose remarks were frequently applauded. An abstract would mark the beauty of the discourse, therefore we refrain from attempting a report.

At the close of the address Mrs. Gertrude B. Howard gave proofs of spirit-presence, all but two of twenty-seven names and descriptions being recognized. In the evening Mr. Whitcomb of Philadelphia, held a free-meeting at the Pavilion, which was well attended.

NOTES.

Ed. S. Wheeler and bride, of Philadelphia, paid the camp a flying visit on Saturday afternoon.

The arrival of Capt. Brown, Dr. Storor and Cephas B. Lynn was hailed by all campers with delight.

Dr. Henry Slade is located at Woodbine Home, Mr. Alonzo Hubbard's cottage. He is accompanied by his agent, Mr. Simmons. Paraphrasing the words of the prophet, "I have been highly pleased with the results."

Mr. Lucius Colburn is located at Mr. Gordon's cottage (formerly owned by Mr. Hyman Barber), and has given many private sittings and afforded entire satisfaction.

Prof. A. Huse, astrologer and seer, is located at Lake View Cottage (owned by Alonzo Lamb). Mr. Charles W. Sullivan has arrived from Lake Pleasant, and has already made many new friends.

Mrs. Minnie D. Emerson, the accomplished vocalist, is a universal favorite. Mr. F. A. Butella, one of the Directors and Chief of Police, by his gentlemanly manner has won the respect of all the campers. He has organized an efficient board of assistants, and the best of order is maintained upon the grounds.

In the absence of the President, Dr. E. A. Smith, Geo. A. Fuller presided at the services Tuesday, Wednesday, Friday and Saturday. The doctress present and presided on Thursday. Mrs. Gertrude B. Howard, of East Wallingford, gave a very satisfactory test séance in the Pavilion Sunday afternoon. Since then she has been quite unwell, but is improving, and will soon be doing excellent work.

Dr. Geo. S. Brunson, of St. Albans, a magnetic physician, has been very busy during the past week, and many are ready to testify to the wonderful healing power in his hands. On Wednesday there was an excursion of over two hundred on the *Reindeer* from Burlington. There was also quite a large excursion over the Passumpsic Railroad.

Mrs. Emma Paul was called away from the camp ground on Monday to attend a funeral at Hyde Park; but she has returned, and her voice is heard again in our meetings.

Col. Tice and wife, from Brooklyn, paid a flying visit to the camp-ground on Wednesday, and remained over night at Mr. Hubbard's cottage. They expressed themselves well pleased with the grounds.

G. A. F.

A Woman Suffrage Convention will be held on September 7th and 8th, in the Assembly Chamber at Madison, Wis.

J. WILLIAM FLETCHER gives medical examinations at 2 Hamilton Place, Boston.

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Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republic Hall, 55 West 23d street, 10th A. M. and 7th P. M. Henry J. Newton, President; Henry Van Gilder, Secretary.

The Independent Association of Spiritualists holds services, held public meetings every Sunday morning and evening at Frobisher Hall, 23 East 14th street. Speakers engaged: Mrs. Susie Willis Fletcher, for October; Mr. W. H. Fitcher, for December, who will give tests of spirit presence after each lecture. The *Banner of Light* is on sale at all our meetings. Alfred Weldon, President.

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