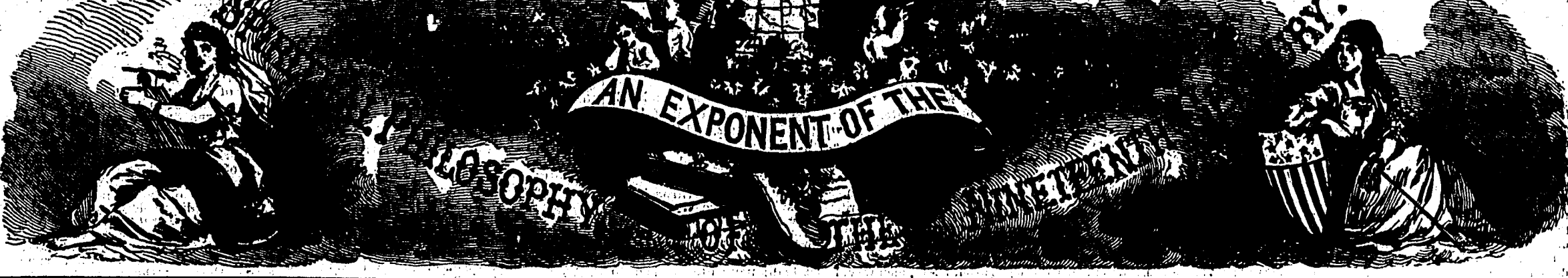


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Free Thought.

MR. ANTHONY'S CRITICISMS.

To the Editor of the Banner of Light:

Will you allow me a few words in reply to the remarks of Mr. C. C. Anthony in the last BANNER? My comments, printed in the same paper, on the discourse of Mr. Colville, cover much of the ground and need not be repeated. Mr. Anthony concedes that "a society organized with a definite belief, and composed of the most advanced and unfettered thinkers and lovers of humanity, might do a great and good work. For," he says, "such people would never be bound by articles of belief, but would freely make changes when necessary," etc. This, by the way, is the only class whom I should expect or wish to organize. Yet he appears to think that many Spiritualists cannot be trusted to do anything of the kind. "They would too easily become creed-bound; they would take the articles they had signed as a complete statement of their belief," "would soon fall in to the old rut of the church," etc., etc.

This, surely, is not very complimentary to Spiritualists in general, and shows little confidence in their almost universal profession of a love of mental freedom and of individuality—characteristics which, pushed to an extreme, have thus far been the chief obstacle to cooperative action.

But if the search for further truth is made, as it should be, one of the avowed objects of association, and if proper means are taken to keep open free communication with the higher realms of being, as well as to invite, on proper occasions, the presentation of varying and even opposing views by competent speakers and writers in the body, trusting that the truth will stand despite all criticism; and if, further, it should be recognized as the duty of any member to voluntarily withdraw from membership whenever he or she should lose faith in the principles or objects of the society (as every honest person will do, instead of hypocritically remaining and pretending to believe what he does not), then it seems to me that even the weakest brother or sister might venture to unite with such a society without special danger of becoming creed-bound! If there are those among avowed Spiritualists whose tendencies to mental slavery are so strong that even these provisions will not keep them free, then obviously they are out of place: the church is their proper home, and they will be likely to speedily gravitate thither.

But if friend Anthony could once clear his mind of the mistaken notion (born no doubt of church-teachings and church-practices) that the main use or object of a basis of principles or "creed" is to bind members to certain beliefs, and that the main object of association is to propagate these beliefs, and bind them on other minds—if he could once see that the proper use of such a basis is not at all to bind, but simply to furnish a platform for united action in practical work for human improvement, in such ways as are most needed—one of these ways being the attainment as rapidly as possible of higher and larger views of truth, and consequent improvement of the platform when found necessary—then the whole thing would appear in a different light to him. The basis or creed would be only a stepping-stone to something higher. I have no desire to see Spiritualists become a mere theory-propagating body. There are enough of these already in the world. We want practical living, in the direction that will ameliorate and elevate the condition of mankind. But as a first requisite to this, there must be clear convictions of those principles of truth that guide to true living.

This being the main use of a basis, it is important that it be made up, not of fleeting and unimportant beliefs, which may be overhauled to-day and discarded to-morrow, but as far as possible of self-evident or well-established principles based in the nature of things, and which have a direct bearing on daily life, leading to noble and unselfish action. It is not so important that they be final and absolute truths (of which we may not be competent judges), as that they impel to worthy living (of which we can be tolerably good judges when we see it). As Mr. Colville said in his recent discourse, "There are some principles [or statements] of

truth which we do not expect to change to-day nor to-morrow; and among these are those of the Brotherhood of Mankind," and the duties growing out of it. And I may add, the same is true of most if not all of the principles of ethical and spiritual truth set forth in my statement. Let us combine, not merely to teach our beliefs, or to proselyte others to them, but to aid each other in living in accordance with what we feel to be true, which is the best way to commend it to others.

Mr. Baxter, in his able and very sensible discourse, printed in the BANNER OF LIGHT of May 30th, says:

"I believe Spiritualism encourages ever the propagation of the truths of nature, and the practice of the truth thus evolved [italics mine], for the benefit of man as a physical, intellectual, moral and spiritual being; and thus applies to all his habits in all these respects, and therefore may have to do with his drink and his diet, clothing and bodily care, business and exercise, health and system of treatment, education and spiritual culture."

Every thoughtful Spiritualist must concede the truth of this; or at least that if Spiritualism does not encourage this course, common sense does. But every one knows that to attempt to live thus in accordance with the truth is unfashionable, unpopular (in most of our communities at least), and hence is beset with difficulties. Hence the need of cooperation for mutual sympathy, encouragement and assistance, both in endeavoring to learn the truth, and to practice it when learned.

Mr. Baxter further says:

"I would have Spiritualists, then, stand for the exact truth; not merely in entertaining it, but in expressing it. Ever should we declare spirit-communion to be a fact, and proclaim spiritual truths, and aid and encourage all phases of mediumship, but at the same time should we stand for exact truth in relation thereto, and for purity of character in view of all. The fact of spirit-intercourse once proved, then Spiritualism urges, as one of its grandest aims, all men to harmonious action and conditions. First, it teaches the principles of brotherhood, and second, a personal responsibility, and thus insures the strictest morality and religion. . . . The one great pressing necessity to-day among Spiritualists is unity of action—cooperation. . . . Associative action is our need, and all must concede that some form of organization develops upon us," etc.

Few intelligent Spiritualists, I think, will dispute this. But how can Spiritualists stand unitedly "for the exact truth," without agreeing upon some platform or statement of truth on which they will stand? or how can they cooperate, without determining in what ways or to what ends they will work?

But Mr. Anthony thinks "the organization should, as a body, hold no opinions." This, to be sure, is the logical result of his previous positions. Then the question arises, From what motive or inducement can its members or officers be expected to work? The labors required to sustain an organization in any line of activity require some adequate inducement, either material or spiritual. If the motive is material, or money-making, merely, then the action will naturally be such as will bring most dimes to the pocket whatever be the results to the cause of truth or to human good. Mr. Colville has eloquently set forth the evils and dangers of this sort of organization, "for business purposes only." But even in this case the managers cannot be said to "hold no opinions." On the contrary, their prevailing opinion, their real "creed," whether written or not, is: "Money is the chief good; therefore, we go for making money."

If, however, they work from the conviction that human good will be best promoted by merely maintaining a free platform for the presentation of all sorts of incongruous ideas, with no leaning toward any (as no doubt it may be temporarily, under certain conditions)—then, still, they have an opinion—in fact, two opinions, which are implied, if not printed as a creed—namely, 1st, That the promotion of human good is desirable; 2d, That it may be best promoted by the free discussion of all beliefs, and the advocacy of none.

So, on careful analysis, it will be found that the forming of an organization with "no opinions" is a practical impossibility. It would have no motive, and in fact is never done. There is always some basis of agreement, either written or unwritten. The maintenance of a free platform is very well for such as have got no further. But free discussion, attractive and useful as it may be for a time, soon tires, if it leads to no practical result; and "free conferences" are apt at last to degenerate into personal wrangles. But thoughtful, earnest, progressive minds cannot be expected to stop with this. They will in time arrive at some convictions as to what ideas and what courses of conduct are in harmony with the nature of things (i. e., true), and therefore conducive to human welfare; and these they will desire to promote.

But they will not attempt the impossible, by trying to "organize Spiritualism." As Mr. Baxter has truly said, and as I have long insisted, that attempt is "most foolish." Only they, I repeat, as a truism, who are agreed in important convictions can organize to any useful end.

A. E. NEWTON.

Arlington, Mass., June 8th, 1885.

Some curious statistics as to paper-making have recently been collected abroad. The results show 8,985 paper mills in the world, in which 1,904,000,000 pounds of paper are annually manufactured. Half of this paper is used for printing; 600,000,000 pounds for newspapers only, the consumption of which has risen 200,000,000 pounds during the last ten years. As to the use of paper by individuals, an average of 112 pounds is used by an Englishman, 102 pounds by an American, 8 pounds by a German, 74 pounds by a Frenchman, 84 pounds by an Italian or Austrian, 14 pounds by a Spaniard, 1 pound by a Russian, and 2 pounds by a Mexican.

Original Essays.

MEDICAL CLAIRVOYANCE.

Those who have honestly investigated the Spiritual Philosophy have found convincing evidence, and some have had tangible proof of man's continued existence, and that death, so-called, is but the losing of "the silver cord" that holds the spirit to the physical body.

Nature has impressed upon mortals the stamp of immortality, but spirit power to return and communicate with mortals is made manifest only through mediumship. Hence the necessity of keeping this great and grand highway between the world of mind and the world of matter open, and to see to it that priestcraft shall not in the future, as it has in the past, lay an embargo upon our arms and ammunition, necessary in defense of the fundamental truths of Spiritualism.

For twelve years I have been a co-worker with a medical band of spirits, and almost daily have been privileged to talk with and question them through a fully entranced and reliable medium, and have thereby gained some knowledge of the interest that spirits take in mortals, and of the work they are doing to make better conditions for humanity.

I was educated to the medical profession some thirty odd years ago, took two courses of medical lectures at the Berkshire Medical College, this State, but could never enter upon the old school practice, for I discerned its errors and fallacies, and turned my attention to other pursuits, eventually to be called, as I was, in 1872, to the important work of aiding the grand spiritual movement of the age in the distinctive phase of healing.

Notwithstanding the severe opposition of the self-interested, light-breaking and stubborn facts are accumulating which will ere long break the psychological power of school and caste that holds mankind; then medical and religious bigotry will share a common fate and humanity will be the gainer.

For the successful treatment of disease a correct diagnosis is all-important. That a correct diagnosis can be given through clairvoyance, simply by means of a look of the patient's hair, no symptoms required, and distance no obstacle, is an established fact; and that clairvoyance that is dependent upon other mentalities for its exercise is more reliable than what is termed independent clairvoyance. The subject that a foreign personality can entrance is the control's clairvoyance—that is, the control uses the medium's clairvoyance to see the physical and trace the cause and effects of disease, very much as the astronomer uses his instrument to trace the constellations; and like the astronomer, varied in his science, so must the control of the medium have a medical knowledge to successfully diagnose and treat diseases.

Out of several thousand diagnoses that I have written down from the lips of a medium, not one in five hundred but what has been satisfactory to the party receiving it, and when failures have occurred it was due to the parties sending the hair—sometimes by sending combs where several use the same comb, sometimes by sending two patients' hair in the same envelope, other times by outside parties handling the hair; hence the mixing of magnetisms and the possibility of not getting a clear diagnosis.

Several years ago some smart folks down in Maine sent a look of hair for examination, purporting to be the hair of a man fifty-six years of age, but the moment the control took the hair he threw it down, saying he would not examine that hair, that it was an imposition. After he had examined several other looks of hair he had at that sitting, I asked the control what was the trouble with the hair he threw out, and his reply was that it went on four legs and that he was not a dog-farrier.

The new practice, based on clairvoyance, and reinforced by power from the spirit spheres, is a boon to humanity, and furthermore, it does not have to be backed up, as is the old school practice in several of the States, by legislative enactments—gag-laws, lobbied through by third rate M. D.s, under the pretense that the "dear people" need such laws to protect them from the impudent charlatans of Modern Spiritualism.

Now, let us see who are the quacks, empirics, mountebanks! I will state my own case to illustrate: I was in the first stages of "Bright's Disease"—entirely unable to attend to business; consulted the best medical skill in Central and Northern New York; took their prescriptions, and tried to get well; until at length all the consolation I could get was: "Go home, and close up your business, for you cannot live a year." This was in '72, but I assure you I am alive yet, and I was cured by a medium—a blind woman, or by her good medical band of spirits.

Hundreds, say, thousands, pronounced incurable have been restored to health through clairvoyant mediums. The testimony in favor of medical clairvoyance is so strong and overwhelming now to be ignored or set aside, and I confidently look for its general recognition and acceptance at no distant day.

The logical and practical conclusions of an experience and observation of more than forty years are, that the medical profession as a mass cannot in intricate cases penetrate the domain of the cause; hence they treat symptoms to the exclusion of the cause, and the relief, if any, is temporary, instead of a cure. Symptoms are not a sure guide to the cause. For instance, an affection of the liver does not present the same symptoms in different persons. These depend upon a variety of circumstances, some of them constitutional, arising from temperaments and habits. The Old School treat symptoms almost exclusively, vainly striving against disease, which is often overcome by nature than by the drugs they prescribe.

It takes something more than a "sheep-skin" to make a physician. Our medical colleges turn out several thousand "doctors" annually, but what have they learned of the subtle forces of nature, or of the application of magnetism in the treatment of disease? Not much, I should say, for statistics tell us that the graves of more than fifty per cent. are made ere they pass the age of thirty. Beyond their school version life inexhaustible resources, refined matter that earthly science knows but little or nothing of, because, like life and soul, they have eluded and ever will elude the scalpel.

Nature has bountifully supplied man with valuable remedial agencies, and when magnetized they become doubly efficacious. Many diseases are more readily reached and overcome by magnetic or spirit power than by drugs and medicine; and when remedies are prescribed they are principally as a vehicle for the magnetism; and to keep them charged with the healing element one or more of the spirit band accompany the remedies, and take special charge of the case.

Among the medical workers in spirit-life are many of the aborigines of our country—strong and powerful Indians, who in earth-life were known as "Medicine Men." When here they had a knowledge of natural remedies—herbs, barks, roots, etc.—and they now have

the power to collect and vitalize life-giving elements, and they are, under the direction of higher intelligences, valuable aids in the healing art.

The ancient Egyptian priests of the higher degrees were familiar with clairvoyance and magnetism. They understood magnetic healing and practiced it. In fact the tenure of their office depended upon their power to heal the sick. Through mediums these priests held communion with disembodied spirits, but they belonged to a secret order, and were sworn not to divulge any of the secrets essential to hold priestcraft's power over the people. Hence the masses, in their ignorance, attributed this power to heal the sick to divine intervention through special spiritual agency. But thanks to wisdom and intelligence, Modern Spiritualism is not intrusted to priestly keeping, but is warped into a machine to hold power over the masses. The correct method is not in this day of intelligence to exchange one set of "pathies" for another, but it is rather to comprehend the truths of all the various schools of medicine, and through mediumship to hold consultation with eminent physicians and chemists in spirit-life, who are ever ready to aid us in healing the sick.

Why was the Ptolemaic system of astronomy rejected, and the Copernican received? Simply because it did not cope with all the established facts in astronomy. By the same reasoning we pronounce against the soundness of all exclusive systems of medicine; and all systems are exclusive and untenable that ignore spirit or magnetic power.

Spiritualism has come to stay this time. All phases of mediumship concomitant thereto are important in convincing the skeptic, but if the adage, "Health is the greatest blessing," be true, then that of healing is the grandest phase of all. Healing the sick was the crowning work of mediumship in the past, and it will be in the future.

As the great scroll of spirit revelations is being unrolled, and the mists and fogs of superstition pass away, spirits impress themselves upon the world, remodel society, renovate old and cumbersome institutions, break up noxious usages, and shatter outworn creeds. Their work is felt in every department of life, and the true physician will gather into his laboratory all he can, whether from spirits or mortals, whereby he can the better tune the harp when unstrung, husband the attenuated thread, and longer stay the sure losing of "the silver cord."

Spiritualism unfolds the great laws of Nature, pertaining to both the spiritual and the material, and gives man a better knowledge of himself, and a surer guide by which to steer his frail bark on the stream of time. It reveals man's true dignity, his boundless capacities, and his high destiny. "Is like the 'bow of promise' spanning the whole heavens, a sign of blessing to all mankind."

We come now to the important question, "What is essential to promote the healthy growth of clairvoyant medical practice?" And, "How can we best utilize these seemingly new forces—forces which earthly science knows so little of."

Great minds in this sphere or that do not venture far in any important enterprise without first looking the ground over, and estimating the possible or probable success. Proper mundane conditions and surroundings are as necessary for those in spirit-life to carry out their purposes, as is the fulcrum to the lever. When they have selected their medium, charged the battery, and established the magnetic line, then with a competent person is needed at this end of the line to receive the dispatch and see to its delivery.

There is detail work which does not come within the province of the controlling intelligence or the medium; hence the necessity of having some competent mundane co-worker to write down and prepare the prescribed remedies, and carry out all instructions relative to the patient. When the control withdraws, let the medium rest. Let the cares and responsibility of the detail work come upon some other party, so that the electric and magnetic condition of the medium may be kept intact and unencumbered. Enough is it for mediums in this connection that they are the condensing machines from which the higher workers extract certain elements important in the removal of disease.

The old school practitioners need no concomitants save saddle-bags and prescription formula on their daily rounds; and but a precious few of them are conducting machines from which spirits can extract any healing elements, or can even impress them to take a progressive step out of the old school ruts into the broad domain of spirit causes and power. Like the blind horse, round and round they go in the same old treadmill.

Think not I would underrate in any one a thorough medical education. Not at all; but at the same time I would not have one so educated turn around and shut the door against clairvoyance, which sees not only the physical or surface structure but also the interior physical structure and the spiritual causes of life. Nor would I have him set up his school "ipse dixit" against higher authority—medical scientists in spirit-life—who reveal that the real sources of cure for very many classes of diseases are through magnetic or spirit-power.

For the growth of clairvoyant healing there is an important point to be considered. Some mediums attempt to carry on two, three and four phases of mediumship at the same time, and the result is far from being as satisfactory as it would be were they to confine themselves to the one phase for which they are by nature and development best adapted.

Medical mediums, of all others, should keep to their distinctive work. What success, professionally or financially, would attend the old-school practitioner were he to spend half his time itinerating as a preacher?

Mediums should become familiar with their guides and co-workers in spirit-life, and work in harmony with them. And whichever phase of mediumship has the precedent, that follow, and work with a will. Then through the various phases of mediumship all the material necessary can be furnished for the completion of this grand superstructure—its basis the granite truths of Modern Spiritualism.

Boston, Mass.

H. B. WILLCOX.

"THE SWEDENBORGIAN DOCTRINE OF SPIRITS."

Having been a member of the New Church (Swedenborgian) for many years, but of late investigating Spiritualism, I have been interested in your editorial on "The Swedenborgian Doctrine of Spirits." It seems to me that the reverend gentleman whose discourse you criticize has done Swedenborg and Spiritualism equal injustice. But my observation has taught me that those who read Swedenborg interpret him as differently as the members of different religious sects understand and interpret the Bible. The Swedish seer, as I understand him, not only taught the possibility of spirit communication with mortals, even in his own time, but also that the time would come when there would be open intercourse between the natural and the spiritual worlds. He said that "spirits and angels, when it pleases the Lord, can see the objects

of the world through the eyes of men; but this is only granted by the Lord when he gives to man to discourse with spirits and angels, and to be in company with them!" In proof of this he cited his own case. While teaching that as a rule spirits are insensible to companionship with mortals, and vice versa, (a condition that I can readily see might have been true in his time, but not now,) he also teaches that good spirits come to us to minister unto us, and to lead our thoughts in purer and better channels, while bad spirits come to us with a contrary purpose; and that we have no thought that is not an outbirth from the spiritual world. He distinctly teaches that man was so created that he during his life on earth might also live in heaven, knowing what is in heaven, the two worlds forming a one; but that man became so corporeal that he closed heaven against himself. This was the condition man was in before Swedenborg's spiritual eyes were opened, but that was the commencement of better things, and since then wonderful things have taken place in both natural and spiritual unfoldment.

For confirmation of some of the above views reference may be had to the "Arcana Coelestia," numbers 1880, 2886, 5853-4. I do not see how readers of Swedenborg can doubt spirit-communication, though they, for the most part, discountenance it as likely to do harm rather than good. People of the New Church, however, are largely in the same rut with those of the old church. The latter take the revelations of eighteen hundred years ago and believe they were the end of God's efforts, intentions and purposes in that direction, while the former think the teachings of Swedenborg are the *ultima* *thule* of spiritual wisdom. Both would do well to look for something more.

Swedenborg said changes were constantly going on in the spiritual world; and since his time we know rapid advancement has been made in the natural world, and according to his plain teachings, this could not have occurred without equal or greater advancement in the spiritual world. We live in an age of wonderfully rapid growth, both spiritually and naturally, and what might not have been possible in either world in Swedenborg's time may be not only quite possible but very probable now. While Swedenborg's writings do not contain the beginning and end of spiritual wisdom there is much in them that confirms and strengthens the teachings of Spiritualism to-day and that will help the investigator to a better understanding of spiritual truth.

M. D. HAMILTON.

Munroe, Mich., June, 1885.

Vaccine Scars or Marks.

Nothing is more surprising to those who have taken the trouble to look into the medical evidence advanced to sustain vaccination than the diversity of opinion that prevails amongst authorities on all sides of this vexed question. Jenner, recognizing the circulation of the blood, only punctured the vaccine virus in one place and maintained that a single pustule induced the cowpox disease with sufficient constitutional disturbance to afford complete immunity against smallpox for life. His modern disciples maintain, however, that upon the number of pustules depends the extent of the protection afforded, and that the smallpox fatality is in inverse proportion to the number and perfection of the marks. The directors of the various smallpox hospitals in London have published most ingeniously contrived tables for the purpose of demonstrating this plausible theory. Unfortunately, no two of these reports agree and some flatly contradict others. Mr. Wheeler of Darlington has tabulated the reports of the Metropolitan Asylum Hospitals at Stockwell, Homerton, Hampstead and Finsbury, 1870 to 1880, and finds that, while the percentage of cases of smallpox with one mark was 24.65, and with two marks 27.46, the percentage of cases without marks was only 10.75, showing that Dr. Seaton's theory is purely fanciful and illusory. And, further, that out of 14,847 cases treated in Metropolitan Hospitals, no fewer than 4,176 were cases with three or more vaccine marks; while the reports for 1870-1-2 there were no fewer than 1,868 "good marks" cases.

Results equally disappointing are shown in other countries. Dr. W. W. Welch in the Philadelphia Health Report for 1872, says: "It is now fully established that a typical vaccine scar is not proof of the immunity of the individual from smallpox. We have admitted to the hospital 711 cases of smallpox exhibiting typical cicatrices, of which 73 proved fatal, and a 'Public Health' Asylum, London, for the same subject in the *British Medical Journal*, for July 10th, 1880, says: 'W. Manson's Statistics (upon which the present system is upheld) are obsolete for our present results.'"

Again, in Germany, it is not uncommon to vaccinate with six, eight, ten or more marks, and there is an accumulation of evidence showing that these much-vaccinated individuals are as susceptible to attacks of smallpox as any of their less punctured brethren. These facts also receive confirmation by the testimony of "The other Public Vaccinator," in the *British Medical Journal* for Dec. 9th, 1883: "The statement," he says, "that the protection from smallpox depends on the area of the scars, though supported by statistics, is a pure fallacy, and has done more to make vaccination a bugbear than all the outcry of the anti-vaccinators. The order to cover a child's arm with pustules is not only inhuman, but is useless. I believe an excessive amount of inflammation, as is caused by a large area of pustules, does more to damage the protective quality of the vaccination than to improve it." . . . and adds the pertinent but ominous suggestion, "If a prize is given for proficiency in vaccination, let it be given to the vaccinators who have the fewest number of cases in which secondary mischief has resulted, such as erysipelas, prolonged sore arms," etc. May I venture to say that smallpox, like other zymotics, is not the outcome of insufficiency in the number or quality of vaccine pustules, but in the lack of cleanliness, wholesome food, ventilation, and general hygiene, and the sooner these misleading and expensive medical dogmas are dissipated, the better for the national health and the national purse.

I am, sir, yours faithfully,
WILLIAM TEBB.
7 Albert Road, Regent's Park, London.

Voltaire was the intellectual autocrat of his time. From his throne at the foot of the Alps he pointed the finger of scorn at every hypocrite in Europe. He was the pioneer of his century. Through the shadows of faith and fable, through the darkness of myth and miracle, through the midnight of Christianity, through the blackness of bigotry, past cathedral and dungeon, past rock and stake, past altar and throne, he carried, with ohivral hands, the sacred torch of reason.—E. G. Ingersoll.

A proxy article has recently been defined as one "in which the idea therein attempted to be eventuated is somewhat submerged in the vernacular."

Banner Correspondence.

Nebraska.

OMAHA.—L. S. Dendorf writes: "In Omaha, with its sixty thousand active, restless people, filled with the vigor and ambition of western life; with its marvelous progress and development of material resources, almost unprecedented in the history of any other town; with its magnificent and expensive public buildings; with its elegant and costly cathedrals and churches of all denominations, filled with the worshippers of creed and the devotees of ancient myth and fable, Spiritualism has no public recognition. There are no gatherings of those who have received these glad tidings of great joy, to listen to teachers of the latest and sweetest revelation from heaven, or to confer among themselves on their hopes, their aspirations and their glorious knowledge vouchsafed to no other people, that among us and with us is the real presence of those who, according to the teachings of the so-called evangelists, are swallowed up and have disappeared forever in the awful abyss of eternity."

It would seem that a consciousness of this stupendous truth, suggestive of attainments and possibilities unlimited, would fill the heart with a holy zeal, inspire with a dauntless courage, and banish forever all traces of apathy, indolence and indifference; that every one would be filled with a fervent and missionary spirit of enthusiasm, to reveal to his neighbor and to all mankind that there is an eternal world and its gateway can be found in every household in the land.

That the reverse of this is true is nowhere more evident than here, sad and disappointing as it may be. Here are scores of families who are efficient supporters of Orthodox churches, regularly holding circles in the privacy of their own homes, who never let the light get beyond their threshold. Thousands know Spiritualism to be a fact who never mention it to their most intimate friends; from a cowardly fear of the animadversions that may come from the hostile camp of the preacher across the way. All attempts to sustain lectures have proved futile, until those noble souls who have valiantly struggled for the mental emancipation and spiritualization of those in the bondage of dogma and the darkness of error have grown weary and discouraged with the unsatisfactory results of their unaided efforts, and are resting from their labors.

But though to the opponents of the verity of spirit communion this may seem an occasion for triumph, a deeper insight into the facts as they are will give to such no reason to rejoice, for there is not a denomination in all the city that is not honeycombed with Spiritualism. I found the pastor of one of the churches thoroughly conversant with spiritual literature and phenomena, and possessing himself strong mediums and powerful. Probably nothing but a fear of not being adequately supported if he did so, prevented his open avowal and advocacy of the convictions he knows to be true.

The only public medium is Mrs. Ella Hooper Finch, formerly Secretary of the First Spiritual Society when it existed. This most excellent lady, who resides at No. 716 North 16th street, stands high in the estimation of those who have had repeated proofs of her superiority as a clairvoyant, test and trance medium. In addition to these particular phases she possesses a high degree of healing power, and has performed almost miraculous cures where there had been total failures on the part of practitioners who only claim to remedy the ills of physical life is a diploma from a medical college. To triumphantly proclaim the grand, curative powers of spirit-imparted magnetism, where pills and potions work only ill, is a duty which devolves on every one who would interpose a barrier to that wave of medical intolerance which is sweeping down upon us. I learn that Mrs. Finch is sitting for materialization, with a fair prospect of success.

One of the representative Spiritualists of Omaha is Dr. H. Warren, formerly of Cedar Rapids, Iowa, and well known in the West as an eloquent trance-speaker whose labors as a propagandist of spiritual doctrines have been of inestimable value. The Doctor is a gentleman of commanding and magnetic personal presence, a thoroughly educated physician of the eclectic school, and whose clairaudient mediumship asserts itself beyond all controversy. Holding developing circles every week, without remuneration or reward, he has added to the army of mediums numbers who had previously no hint or suspicion of the occult powers within them. I bespeak for him the consideration and acquaintance of Spiritualists who hold in their heart a regard for the welfare of the cause, and who will recognize in him a formidable instrument for its propagation.

That the time is not far distant when in this great, growing city Spiritualism will outwardly flourish, as it does elsewhere, and have its halls filled with earnest listeners to able speakers, is a hope warranted by facts patent to those who seek them.

Massachusetts.

BOSTON.—Wm. Erspenmuller writes: "Two years ago, at Onset Bay, I attended my first séance, Mrs. Mary Eddy being the medium, and became a firm believer of the truths of Spiritualism; since then I have visited the different mediums of Boston and have had many wonderful tests. Seeing by an advertisement in your columns that that lady was holding sittings at 34 Kendall street, I availed myself of an opportunity of attending one of them. The audience consisted of about a dozen beside myself, and the circle was of a very harmonious disposition. The demonstrations commenced with bell-ringing, playing of instruments, etc. Afterward Mrs. Eddy went into the cabinet, and immediately we were greeted by the control of the medium, then by a spirit named George. A lady then came and dematerialized in view of all. Another spirit rang bells and played on a tambourine over fifteen minutes in full view of the audience. We were greeted by many other spirits, and at the close of the séance all expressed themselves perfectly satisfied with the results. I consider Mrs. Eddy a true medium and worthy of patronage."

BOSTON.—A correspondent, "H." writes: "The power of clairvoyants to read incidents in life, details of surroundings, etc., as well as symptoms of disease in those applying for their services, is at this day unquestioned by any who have had the slightest experience with those possessing this remarkable gift."

I recently met with the following "leaf from history," concerning those wonderful "happenings" in the early days of the movement which did so much to give this powerful remedial agency so prominent and indisputable a place in human appreciation at the present time: A clairvoyant physician stated that in the commencement of his practice, some persons, coming to test his powers, brought with them a lock of hair which they handed him with every implied indication that it was that of a living invalid who needed an examination. He took the hair in his hand, but immediately laid it down upon the table, saying (not in spiritualistic but in the creedal vernacular which they could best understand): "You had better let your dead father rest in his grave!" When he lifted his eyes to the faces of his visitors he found them in tears and ready to acknowledge that the hair they had brought was that of their father, who had been "dead" for six years.

Connecticut.

NEW HAVEN.—E. F. Goodsell writes: "There are doubtless good and substantial reasons why the spirit world does not favor Mr. A. E. Newton's efforts at platform-building or formulating a creed for Spiritualists. Under the heading: 'The Rock on which our Temples Must Be Built,' published in your issue of May 23d, it was said by the inspirers of W. J. Colville, 'We believe it to be our highest duty and greatest privilege to search for truth in all directions, and to so unfold ourselves, morally, mentally and physically, that we may be most helpful to our fellow-creatures.'"

Now, to be brief as possible, let it be said we do not aspire to the work of making platforms or creeds for the media instruments of the angel-world, but have believed from the beginning of this modern movement that the aspirers of mortals were quite competent to perform their work without our special help of interference. To thrust a creed in the face of mediums for their signatures would surely cripple them in the performance of their appropriate work, and deprive them of their natural rights and liberties. No! we would not build platforms save to give media more freedom

—more liberty from those who would enslave them to the notion of those who claim for themselves superior knowledge and illumination. To thrust a creed or platform in the face of any one, be he a Spiritualist or not, would be to renege the old Christian church-method of dealing, wherein the thirty-nine articles, dogmas and doctrines were quite too brutish, and men and women came out from them to enjoy the light and liberty vouchsafed by the spirit-world.

The fact of the immortality of the human soul, proved to a demonstration, and its inherent power to go through any and all obstructions to where its friends and loved ones are, constitute all the essential belief needed by any Spiritualist. To give this free course, the freedom which it deserves, will furnish work enough for every humanitarian: To break the shackles of the believers in an Orthodox hell—that Jesus Christ is both God and Judge, and that he will send at least nine-tenths of the human family into its devouring flames—to show these prison-bound souls their true condition with such proofs as materialization, inspired messages, positive evidence of spirits being present, rapidly repeating their names to an audience; these, and a thousand other phenomena, showing the life and activity of the disembodied, the bright immortals, is a work far more helpful to our fellow-creatures than any wrangling about a dry and crusty creed can ever be.

Were Spiritualists under the control of the Pope of Rome, there might be some sense and reason in giving attention to his mandate, either to formulate a creed or adopt his own ready-made. There is no need of formulating beliefs. Such proceedings have unsettled and cursed our world too long already. Give the world the facts, and blind faith may be cast overboard where the great fish swims. The good spirits know what they are about, and if their messages are rejected they repeat them. Why? Because they know the power of Truth! Mr. Newton endorses Mr. Colville's exhortation thus:

"As you prize all your spiritual advantages and liberties, we pray you to hold yourselves so open to the heavenly light that no partition of creed may ever divide you from the followers of the inner light everywhere!"

Amen and amen. As both parties are agreed in this, further argument for creedal organization seems quite superfluous."

Vermont.

SOUTH WOODSTOCK.—Nathaniel Randall, M. D., writes: "I have read with deep thought A. E. Newton, Colville and others on organization. For many years, and with my practical experience with the community at Skaneateles, N. Y., founded upon the Robert Owen system, I have found no platform broad enough for individual liberty, and daily aspirations and inspirations, to call and hold permanently the great body of Spiritualists. Newton, Colville and Buchanan have expressed the best thoughts, to my judgment; but compulsory measures cannot be reconciled with individual liberty, free thought, and open, truthful expression. With the unanimous idea that inspiration is the common gift to all nations and individuals, and all have an inalienable right to speak as well as hear, and join, stop or move on as light, truth and wisdom come to their understanding, how can organizations, with rules and platforms as constitutions, be permanent? Musicians, as they refine and advance, are more sensitive to discord and inharmonious. Garrison and N. P. Rogers, the most loving and affectionate of mortals, quarreled over adverse views respecting a Chairman and Business Committee to rule over a free anti-slavery meeting. As the present beliefs of Spiritualists are very diversified, and each one naturally presses forward his or her ideas, it seems to me association must be based upon the higher rules of charity, i. e., as welcome to leave, and go with their conscientious views, as to join. Individual rights, to go and come without censure, must be arrived at, or liberty curtailed."

A Pleasant Event in Providence, R. I.

To the Editor of the Banner of Light:
On Monday evening, May 23th, about eighty persons, mostly members of the Providence Spiritualist Association, met and proceeded in a body to the residence of Mr. L. L. Whitlock, where Mr. Knowles, the leader, demanded of him the complete surrender of his castle in the name of the Commonwealth. Mr. Whitlock admitted his inability, for want of the proper missiles of war, to hold the fort, and therefore surrendered. Soon the spacious parlors were filled to overflowing, and merry-making began. The Blackstone Quartet, one of the finest in the city, and the one which has furnished the music Sundays for this Society, favored the company with some of their best selections. Meanwhile others were busy in the dining-room making ready a bountiful collation.

After the music, Mr. Knowles, the Treasurer of the Society, remarked that it was his pleasure, as the representative of these friends, to present to Mrs. Whitlock the beautiful basket of flowers which he held in his hand, and to Mr. Whitlock more substantial ornaments, referring to a beautiful French marble clock, with silver and gilt bronze ewers, the clock surmounted by a statuette of a child, and a clock which had been brought into the room while he was speaking. This gift, he said, is made in recognition of your valuable services to this Association during the three years you have been its President, and also for what you have done for the cause of Spiritualism not only here but elsewhere in your "Fact" meetings, and wherever the *Fact* magazine has been read in this and foreign countries.

In response Mr. Whitlock remarked that as the spirit of these beautiful flowers represented the finer intelligence, he would call on Mrs. Whitlock to respond first, which she did in a pleasing manner. Mr. Whitlock then thanked his friends for the beautiful tribute of love, saying, "When these shall have been destroyed and returned to their original material elements, the spirit which prompted the gift will live; and as we journey together in that fairer land beyond the reality of which is to us a knowledge rather than a faith, I shall remember this occasion with pleasure."

Mr. W. then called upon Mrs. Whitlock's controls to respond for themselves, as they are, he said, members of our household. Immediately a spirit, purporting to be Spartacus, the Gladiator, took possession and thanked the donors, making some impressive remarks, showing that in whatever we do the spirit will be uppermost. In this brief sketch I have only given a short synopsis of what was said. Those followed by marks by Dr. Willis, Mr. Foster, Mrs. Beane and others, at the close of which the company repaired to the dining-room where the collation was in waiting. After a short time spent in social conversation the friends departed, the occasion having been one of the pleasantest we have enjoyed in our Society.

Providence, R. I. Mrs. M. A. WATERMAN.

The following kindly notice of the BANNER OF LIGHT, appearing originally in the pages of *The Independent Pulpit*, Waco, Tex., has been of late generously transferred to its columns by the editor of *The Oxford (Miss.) Eagle*: "Not only every Spiritualist, but every investigator of Spiritualism, should read the BANNER OF LIGHT, published in Boston. It is one of the clearest and best-conducted papers in the world. Its editor, Mr. Luther Colby, is one of the clearest minded men, and one of the most forcible writers to be found anywhere. His editorials are all marvels of excellence, and show that he is not only a fairly cultured man, but an exceptionally pure-minded and truthful. His writings alone will richly repay any one who reads that paper. The editorial management of the BANNER is not surpassed by any paper in the land."

Among various selections of "writers' elegance," as compared with printers' errors, the *Printers' Register* quotes the following, as enough to provoke an error on the part of any type called to "set it up": "A race-horse is described as a 'weedy, ill-conditioned excrement, quite unfit for equitation.'"

Hale's Honey the great cough cure, 25c., 50c. and \$1.
Glenn's Sulphur Soap hands and beautifies, 25c.
German Corn Remover kills Corns and Bunions.
Hill's Hair and Whisker Dye—Black and Brown, 50c.
Pike's Teething Drops cure in One Minute, 25c.
Dean's Rheumatic Pills are a sure cure, 50c.

Spiritual Phenomena.

Materializations in Washington, D. C.

To the Editor of the Banner of Light:

I think you will agree with me when I say it is the wish of the spirit-world as well as to the interest of humanity that extraordinary spiritual phenomena should be heralded to the world. Assuming this, I proceed to briefly describe those which myself and others have witnessed at séances recently held in this city by Mrs. M. E. Beste. The first was given to myself, Prof. Darius Lyman, Mr. and Mrs. Wertz, and Dr. Jullian and daughter. All being seated, the gas burning with a tolerably full flame, the medium in her cabinet soon became controlled by the spirit familiarly known as "Tom," who through the medium ordered the light to be extinguished. After singing by the circle, the spirits came one by one; old and young, male and female, kindred and acquaintances, and several ancient spirits. These spirits came in their own light, which was of such brilliancy as to enable us to distinctly see them from head to foot. Many of them carried many minutes talking to and greeting their friends as familiarly as if in earth-life. "Tom" and all in the circle came to them, giving their names; some came who had never come before, and all identified themselves unmistakably! To me there came thirteen. Others had from six to eight.

The light emanating from some of the spirits was so great that the color of their flesh was visible. Some came with the light at its maximum, while with others the light would gradually develop from a dim glow to a strong light, i. e., what would be equal to a full moonlight. Nearly every spirit spoke in an audible and natural voice. Some of them sang songs they were wont to sing in earth-life. Half-a-dozen or more dematerialized almost instantly close by us, outside of the cabinet. Of this there was no question, as all who were present will testify. At each successive séance attended by the same persons with from two to four more added, many spirits came, at the first, varying in number and manifestations, but generally of equal and in some respects greater interest. Spirits singing in as well as outside of the cabinet at the same time—singing with male and female voices the different parts of the music. They talked and sang in German, French, Spanish, Italian, and Scotch. German spirits frequently talked in German to their German friends, and so of French and other nationalities. Sometimes two spirits came out at a time, and were manifestly of different ages. On a Tuesday night, not long since, there were present Gen. Francis Lipitt, Prof. Darius Lyman, J. O. Silvers, Dr. L. M. Jullian and daughter, ex-Sergeant-at-Arms U. S. Senate (French) and myself. To each of us came dear ones from the spirit-world, talking and singing; half-a-dozen, or more playing on the piano at different times, with wonderful sweetness and skill. They played among pieces which I never made a single blunder. Gen. Lipitt's daughter, with others, played and sang. My daughter, who was in earth-life a grand performer on the piano, played and sang three pieces she was accustomed to play for me and others in earth-life, in a style so characteristic that I should have known it was she had I had no other evidence of her identity. Many other manifestations occurred which, to report, would make my article too long.

Over one year ago, Mr. and Mrs. Chapman, Intelligent and worthy citizens of this city, attended a séance of Mrs. Beste. A spirit came to Mrs. Chapman, and said, "Carrie." Mrs. C. asked, "Who is this calling my name?" The reply was, "Fanny Carpenter." Mrs. C. said, "I have a niece by that name, but she is not dead. Certainly if she were dead I should know it." It is I, said the spirit, "and I am your niece." "Oh, there is something wrong here, for my niece is living. I know she must be something wrong here." Mrs. Chapman, however, became much disturbed, and in a day or so wrote to her brother, living in New Jersey, asking about the health of his family. The reply came early, stating, "All are well that are living, but Fanny died about three weeks ago, and our hearts were so sad that we could not write to you about it." Here the spirit first announced her death to her aunt in person, in her materialized state! What will the skeptic do with this case?

Who can fully estimate the value of the efforts the spirit-world is making to show to mortals the truths, and impress them with the glories of the life beyond. The work the spirits are doing for humanity is grand beyond description! Let no Spiritualist underrate the materializing phase of mediumship! See to this, on 10 yards of spirit-guardians and teachers, who are materializing and for you. Give me the medium symptoms and the best conditions, and your reward will surely follow.

P. O. JENKINS.

Washington, D. C., May 29th, 1885.

Phenomena at Esnandes.

La Revue Spirite, Paris, of May 15th, contains further information concerning the "Spirit Rapper of Esnandes," by M. Vincent. The village of Esnandes is situated on the borders of the sea, about six miles from La Rochelle.

The phenomena were manifested for the first time toward the middle of January. Alexandrine Bayneux (the elder of the two girls, as before mentioned) had just had an attack of bronchitis. One day she perceived, and her parents also noticed it, scratchings on her couch, as if finger nails were being drawn over the cloth. These noises changed their position; they occurred on different parts of the bed, out of reach of the hands and feet of the child. Soon touches were mingled with the scratchings. The little sick one felt herself pinched on her arms and cheeks. The curtains of the couch were agitated without apparent cause; finally blows were struck on the partition near which the bed was placed. Weak at first, these blows became stronger afterward. As the phenomena took possession of the medium; the feebleness of Alexandrine became greater. At first she arose from her bed, but after awhile she was obliged to take to her couch entirely. Then the mysterious force never left the pillow of the little girl.

At first these raps, movements and scratchings took place during the night, but from the first of March they occurred day and night. M. Vincent went to Esnandes three times. On his first visit he was told that on one of the preceding nights the young girl had seen the curtains of her bed move; then a kind of hand, one finger of which was especially visible, showed itself against the curtains. When asked concerning the appearance of this hand, the child said, "It was white, and had around it something like white smoke." These words, told to M. Vincent by the girl's mother and other persons, are especially valuable because they come from persons ignorant of Spiritualism. "This hand," they added, "disappeared the moment a neighbor uttered a cry of fright."

During his visits M. Vincent heard the raps and scratchings, and saw the movements of the covering of the couch. He was told that during the evening of March 23d a woman from La Rochelle had felt, on the child's couch, a kind of form, having a material consistency, but which melted away in her hand.

The impression seems to be that these effects are to be classed at present among the most interesting physical phenomena of experimental Spiritualism. "In our country, at least," says M. Vincent, "where mediums for physical manifestations are rare." Of course at Esnandes, and for miles around, there was much excitement, and from all around people came to the house night and day, and groups stood in the street.

I take it America never gave any better principle to the world than the safety of letting every human being have the power of protection in its own hands. I claim it for woman alone the moment she is the ball; I shall think the cause is won.—Wendell Phillips.

Questions Answered.

Through the Trance-Mediumship of Mr. W. J. Colville.

SERIES NUMBER TEN.

Q.—Please to explain these words which occur in Hebrews 12: "Women received their dead raised to life again."

A.—It was stated that, at the time when spiritual ministrations was very powerful and common in the early Christian church, those who were seemingly dead were restored to life by the spiritual power which worked through the apostles, and, indeed, through the active members of early Christian churches generally. Women who received their dead to life again were in many instances women who were situated like that woman of olden time who received her dead son back to life again through the spiritual ministrations of Elijah the prophet.

While we do not state that any one has been restored to life who was really dead, we do state that many have been restored to life by spiritual power who were apparently dead. If you have listened to any of the Rev. Joseph Cook's lectures concerning real and apparent death, you will have observed that he takes the ground which is taken by many French spiritualists that in many instances apparent death is not real death, and that it is very difficult indeed, almost in the present state of science impossible, to gain an absolute test of death; because, when the breath apparently, or possibly really leaves the body, it is not necessary to infer that the spirit has absolutely severed all connection with the body. In the raising of Jairus's daughter, in the raising of Lazarus, in the raising of the widow's son, we are not necessarily to infer that those who were resurrected were actually dead, but rather that they were dead to all appearance, that they were dead in the eyes and estimation of all bystanders, for science in that age could perceive no life in their inanimate forms. Many persons, especially in warm climates where internment occurs almost immediately after the breath seemingly leaves the body, have been buried in trances, and we know that many have been resurrected who were apparently not really dead; we can therefore readily believe that those alluded to in the New Testament were restored to life by a power similar to that which has restored many not mentioned therein, who were so far gone that nothing could have restored them other than the spiritual power which was brought to bear upon them. Through Jesus, through the prophets and the apostles, and in many instances through others also, the spirit may have worked, using such as special instruments of the angel-world in resurrecting the form that could not be restored to its normal state without a spiritual power being exerted over it beyond the utmost power that any of the physicians of the age were capable of exerting.

We are told that many most wonderful cures have been effected by the apostles and by the early Christians generally, to us it does not seem at all strange that women should have received their dead back to life again, viz., those who were pronounced beyond recovery, those who were said to be actually dead by the physicians of the age, those whom the medical science of the times could not possibly reach, whose remains were beyond the possibility of being restored to life save when almost completely decayed. We are told that the form to its original or even greater beauty and symmetry. When we are told that women received their dead back to life again, we are led to understand how beautifully spiritual ministrations was adapted to the needs of those who were in special sorrow, who were in direct necessity. When we are told that Jesus raised the widow's son, and the daughter of the ruler who was specially dependent upon her, and to whom she was specially dear, we perceive a peculiar tenderness in all these special ministrations of the spirit; undoubtedly, the statement of the apostle in Hebrews that "Women received their dead raised to life again" was a fact, and signifies that the early ministrations of the spirit in the Christian church were of so specially compassionate and sympathetic a nature that those who possessed and exercised to the largest degree this spiritual power were anxious to exercise their gifts where they could bring consolation to those who were most in need of it.

We may also add that there are many other passages of Scripture, as well as the one to which you have referred, that allude to spirit-materialization and also to something more interior, and that is spiritual discernment. When you are told that before Jesus passed from the material life the graves were opened, and the bodies of the saints who slept rose and appeared to many in the holy city, we are not necessarily to imagine that physical bodies were resurrected, that the spirits of holy men and women who had lived on earth in days gone by reentered the forms which had long since turned to dust, but rather that spirit presences were made so palpably evident to the senses of those who still inhabited physical tabernacles that it appeared to them as though the bodies of the saints who had been raised, the ideas entertained by many concerning corporeal resurrection militated against their comprehension of that which is called to-day spirit-materialization. These narratives also allude especially to that development of spirit-power which enables one to discern spiritual things spiritually, for always beyond materialization, beyond any form of evidence that can ever be given to the senses, we must place in the category of spiritual evidence that which is called to-day spirit-materialization. It is necessary indeed that you should cultivate all orders of spiritual gifts; it is necessary that you should give kindness and support to all spiritual mediums; it is necessary that you dispense no ministrations of the spirit; but the highest ministrations is that of soul to soul, of spirit to spirit, independent of outward form, independent of anything other than spiritual perception. Undoubtedly, through the spiritual influences brought to bear upon those in gloom and sorrow, and the ministrations of the spirit, sometimes gone by, spiritual discernment or perception was so cultivated and stimulated within the breasts of mourners, that they absolutely saw and heard the forms and voices of their loved ones, realized that spiritual beings were around them, and became so alive to the realities of the spiritual world that they received very back upon them, in the fullest sense of spiritual recognition, those said to have been long dead, and who, undoubtedly, is the most correct interpretation of such a passage as the one you have quoted. Owing to the action of spiritual beings, owing to the spiritual pressure brought to bear upon the persecuted early Christians, those women who had willingly given over to the flames or to the wild beasts those who were nearest and dearest to them, even their own children, rather than make a compromise with conscience, or deny that which they knew to be true, perceived still among them those who they had given over to the flames, while some were miraculously redeemed from the clutches of their tormentors by the operation of spiritual power, cases being on record where persons were transported out of harm's way by invisible agency, thus balking the oppressor of his prey.

Q.—Is the kingdom of heaven a condition of the mind, the result of location, or both?
A.—We cannot conceive of the kingdom of heaven as being the result of location; nevertheless, in certain cases and in a certain sense, we can conceive of some portions of the kingdom of heaven as absolutely having definite location. The kingdom of heaven must, necessarily, be a state or condition of mind, because, when you enter spirit-life, you will be illuminated only by the light that is within you. This light will stream upon all around, and thus you will always be in a world of light and beauty if your spiritual nature is developed to produce that which are no dark spheres. In the universe there are no dark spheres, and no dark spheres, to those realms where the lowest hell is situated, but the lowest hell is not parts of the universe which God has created as hell. Hells are only dark shadows, only atmospheres of darkness and iniquity which cling to those individuals who have perverted their gifts and powers. We are told that Jesus went, and preached to the spirits in prison. We are not told that he descended into hell or hades, but we are told that he preached to the spirits who had been disobedient in the time of Noah. We are not to suppose that, having completed his earthly life, exclaiming, "It is finished," upon

the cross and promising the penitent thief that he would be with him in Paradise that very day, any realms of space could be hells to him. He went where other spirits could know no heaven; they were in hell because hell was the result of the perversion of their gifts, the result of the darkness that was within them, the result of the garments of iniquity which they had woven around themselves; he was in heaven because from within him there shone a spiritual light, because from within him there went forth a divine influence which at all times clothed him in light and beauty. Thus, while on earth, we are told that the great teacher spoke of himself as the Son of Man who is in heaven, and not as the Son of Man who came from heaven or who will go to heaven. He speaks of the kingdom of heaven as being within him. He speaks of his kingdom as not being a material kingdom. By his constant comparisons of the kingdom of heaven with certain material forms which are developed without from within, of the fruition of flowers or of fruits depending solely upon the germ of life within, he illustrates that the kingdom of heaven is that which proceeds from your innermost condition. You may plant the seed of the thistle in the same ground where you plant the seed of the rose; the same sun may shine upon both, the same air may breathe upon both, but you can never have the same results from both. Whatever you sow you reap. Sunshine and air and rain and the will bring forth loveliness and perfume from the seed of flowers and poison from the seed of the deadly up-tree. In all parts of the universe spirits, embodied and disembodied, are surrounded and acted upon by divine influences, and these divine influences are only kept away from you, if they are kept away at all, by something coming between you and them, and that something is your own materiality, your own disposition not to follow the promptings of the moral nature.

We know that locality neither brings happiness nor misery, and that there are no local hells, unless you would call those parts of the universe hells where spirits of undeveloped tendencies have gathered together; like always attracts like. There are no special parts of the universe which are special kingdoms of heaven, in any local sense, except to the extent that those minds in spirit-life, above the sphere of flowers and perfume, are attracted to each other, therefore, form themselves into fraternities, communities and families. When you enter the spirit-world, you may go anywhere in the universe and find it light and beautiful, if you have only light and beauty within you; but if there is no light nor beauty within you, then no matter where you are, you will be in darkness. We have seen spirits in worlds of splendor, but they imagined they were in dark caverns, because they could see nothing and they could hear nothing; they were reaping the results of their own selfishness and materiality. Angels were around them, but they could not perceive them; the sun was shining, the flowers were blooming, the birds were singing, but they, being destitute of spiritual perception, were not aware of these beauties. No part of the universe is cursed, no part of the universe is necessarily a place of sorrow and matter, nor where you are, it matters what is your innermost condition; your innermost nature makes for you either a heaven or a hell as the case may be, and the only sense in which kingdoms of heaven or hells can be local is as follows: Those that are one in feeling, one in purpose, form themselves into societies; because, being of similar tastes and dispositions, they enjoy each other's society, and there being no barriers of sense in the spirit-world, as there are on earth, spirits always associate uninterruptedly with those who are drawn to them, and to whom they in turn are attracted.

Verifications of Spirit-Messages.

MRS. IDA T. SHEPHERDE.
The name of Mrs. IDA T. SHEPHERDE appears in the Spirit Message Department of the BANNER OF LIGHT of May 24. The message is from my sister, and is correct in every particular. She was an Episcopalian, and very much opposed to Modern Spiritualism. Many thanks to her and your medium for the message.
Yours respectfully, Mrs. H. S. RIDLEY.
No. 1640 Sacramento street, San Francisco, Cal.

FANNIE A. NYMAN.
Under date of Feb. 27th is a communication from FANNIE A. NYMAN, through Miss Shelhamer at your Public Circle, and printed in the BANNER OF LIGHT of May 23d. My sister bore that name, and the facts stated in that communication are correct. I recognized the name when I saw it in the list to be published, and waited impatiently till it was published. May God speed and aid you in your grand work.
Yours respectfully, Mrs. S. B. LOGAN.
Chelsea, Mass., June 6th, 1885.

HENRY MOORE.
In the BANNER OF LIGHT of April 18th there is a communication from my father, HENRY MOORE, formerly of Artemisia, Canada. He says that he was a Spiritualist, which is true. He was formerly an inhabitant of New York City, and a reader of the BANNER OF LIGHT from its first number. The names given in the message are all correct. Father, while in earth-life, was a great admirer of Henry C. Wright and Henry F. Gardner, and as they were both present, and spoke at the same séance, I have no doubt he finds himself in congenial company with such well-known reformers.
We are much obliged to Miss Shelhamer, through whose personality the message came, and our thanks are due to the BANNER OF LIGHT for publishing the message.
Yours fraternally, JOHN L. MOORE.
Artemisia, Canada, June 5th, 1885.

JOHN MOFFERSON.
The BANNER OF LIGHT of April 11th has a communication from JOHN MOFFERSON, who says he was drowned in the Merrimack, and was an operative in No. 9 Mill, Amesock Corporation, in Manchester, all of which is correct, except the department where he worked is not called "No. 9" at present, but was called that formerly. The overseer he worked for remembered him well, and the manner in which he passed out.
GEO. F. RUMBLE.
36 Laurel street, Manchester, N. H.

MARSHALL S. RICE.
In the BANNER OF LIGHT of Jan. 31st is a message purporting to come from MARSHALL S. RICE, who says his home was in Newton, Mass. He was a school-teacher. I attended his school in the winter of 1835-6, and boarded in his family. Mr. Rice was a very fine man, a strong Methodist, but not a bigot. I can say that the message is characteristic of him; modest and unassuming in its tone.
He speaks in his message of his "old students"; I remember that he used to almost invariably speak of his pupils as his "students." He says, also, that he wants his friends to understand that he is "not idle." He was not idle in earth-life, and I would not expect him to be in spirit-life. The whole communication seems like the man.
N. H. COLSON.
Tonia, Jewell Co., Kan.

The medical profession are slow (and rightly so) to endorse every new medicine that is advertised and sold; but honest merit conquers the fair-minded after a reasonable time. Physicians in good standing often prescribe Mrs. Pinkham's Vegetable Compound for the cure of female weaknesses.

Colby & Rich, the original publishers, have now on sale at the *Banner of Light* Bookstore the fourth edition of "THE SCIENTIFIC BASIS OF SPIRITUALISM," by the late E. S. Sargent. The number of the edition is in itself proof of the warm welcome extended to the book by the spiritualistic public. Despatched as it was almost from the deathbed of this distinguished poet, litterateur and spiritual scientist, to the world of readers, it must ever seem to those who know him as his last word of encouragement in the mortal to his co-laborers for truth in this sphere of being, while it will, as time proceeds, have a wider and wider reading, and a deeper and more profound appreciation on the part of the public generally.

Bro. Kates records in *Light for Thinkers* that the Children's Ygocem meeting at Good Templar's Hall, Atlanta, Ga., on Sunday, June 7th, was a very satisfactory commencement.

I was most dead with heart difficulty; or now do good day's work; and sincerely recommend DR. GRAVES' HEART REGULATOR as the remedy. Geo. HIGHT, Hartgrove, Ga. \$1.00 per bottle, at your drug store. Free pamphlet of F. & T. Ingalls, Cambridge, Mass.

The Little Gannon Case.

"An Observer" writes regarding this singular instance of loss of speech by a young lady in Boston under singular circumstances—reference to which matter has several times been made in these columns: "The more I investigate Miss Lizzie Gannon's case (in Boston) and learn of the circumstances connected with it, the more I am convinced that the phenomena involved in her condition are spiritual—originating from spirits, both in and out of the material form. I have been able to ascertain that she has manifested a willingness to investigate the case for the benefit of science and truth. Additional evidence of my conviction being correct is as follows: It is alleged that her bed was made up without human hands by an invisible force or power; she has written, while entranced, a large quantity of manuscript; also while in an unconscious condition she has spoken, and the same was taken down—her remarks bearing on scenes 'in heaven' (really in spirit-life), appearing before her."

Col. Thomas Gales Foster.

In a private letter recently received from our old friend, Bro. Foster, he says his health is not fully restored; but he had no relapse at the time indicated by our Washington correspondent.

In a note of regret that Mr. Eglington should decline holding séances for materialization, a writer in *Light* says: "I have written on alates, cards, untinted note-paper, in hands perfectly known to me, done under absolute conditions, impossible to be explained on any theory but that of Spiritualism, which I hold to be of inestimable value; but how forego those materializations which have brought the realities of the other life to the test of the three senses of sight, hearing and touch? No; we needed materialization; we needed, and millions still need, 'to feel the touch of a vanished hand' and 'to hear the voice that was stilled.' Certainly I am very glad to get a written message from a departed friend in his, or her, own handwriting, but to see the beloved form—to hear the loving words—to grasp the very hand we held in life—surely no one would like to lose or miss such an experience!"

Just before leaving Washington, Chief Red Cloud, through his counsel, Hon. A. J. Willard, filed with Secretary Lamar a paper setting forth the legal rights of his people under the treaty of 1868 and the United States statutes. This paper shows clearly that the system of rules for the government of the reservation, issued by ex-Secretary Teller, is in gross violation of both the treaty rights and statute rights of the Indians, and that it is despotic and unjust in the extreme. The chief asked that this infamous and illegal code of laws be revoked and the legal rights of his people be restored. It is to be hoped that Secretary Lamar will give this matter prompt attention, and that he will show himself a true Democrat by restoring to Red Cloud and his people those sacred rights of which they have been illegally deprived.

At the late meeting of the American Oriental Society in Boston, May 6th last, on motion of Prof. C. R. Lanman, Sanscritist of Harvard University, Mr. Wm. Emmette Coleman, a well-known Spiritualist and *Littérateur* of San Francisco, Cal., was elected a Corporate Member of said Society. Mr. Coleman has also been recently chosen a member of the Pall Text Society, which is composed of the principal Buddhist scholars of the various countries of the world, and was founded in 1882 for the publication of correct texts of the Buddhist sacred writings, with translations, etc. A large portion of the Tripitaka, or Buddhist Bible, has never been published in the original Pali, and but a small portion has yet been translated into English or other European languages.

The London Morning Post of May 21st has been sent us, from which we learn that the triennial festival dinner in aid of Charing-Cross Hospital was held on the previous evening, the Duke of Edinburgh presiding. In the welfare of this very useful institution the Queen has for a long time evinced the deepest interest. During the evening Mr. J. B. Martin, the treasurer, proposed, "The health of the Chairman," in reply to which his Royal Highness said that it was a great pleasure to himself to be present and to hold the post of President of the Charing-Cross Hospital, and he would assure all present that the sincere interest which he felt in the fortune of the hospital was one which he would always feel.

Dr. J. Simms, whom we have several times alluded to as lecturing with great acceptance in Australia, was in Hot Springs, Ark., on the 5th, his intention being to occupy himself while there in recuperating his health and completing a couple of books he has been engaged upon for some time. As a naturalist and scientist he has few equals.

We shall reprint from the Philadelphia North American in our next issue a lengthy article from the pen of the venerable Thomas R. Hazard in regard to the action of the Seybert Commission of the University of Pennsylvania, to which we have before alluded in these columns.

The reader will find an interesting letter on the eighth page from our Washington correspondent, Mr. George A. Bacon. It should have appeared in our last issue, and would have been printed at that time had it not been sent to the wrong address.

We shall give our readers week after next a verbatim report of a discourse delivered through the mediumship of W. J. Colville, in Berkeley Hall, Boston, on "ESOTERIC BUDHISM: OR, THE SECRET OF THE EAST."

Bro. A. B. French, writing us from Clyde, O., says that taking his own experiences and observations wherever he has been of late as a basis, "there is a great and awakening interest now existing in lectures and meetings throughout the West."

That was a fine little speech Bro. Whitlock made at the Shawmut Lyceum last Sunday. Friends, be on hand at the Facts Convention, in the Temple at Onset, July 29 and 30.

Read the card of J. R. Cooke in another column. This gentleman proposes to remain at his post during the summer months.

ECCE VERITAS—For sale by Colby & Rich, 9 Bosworth street, Boston, \$1.25 per copy. See advertisement.

F. F. Farrar, Esq., of Waterford, Pa., made us a pleasant call on the 11th inst.

J. W. Fletcher, 2 Hamilton Place, Boston, is a reliable clairvoyant.

ALL SORTS OF PARAGRAPHS.

THE FIRST CLOUD.

They stood at the altar one short year ago; He bowed from the troubles of life to defend her; To have her add hold her for wear or for woe; She spoke the responses in accents most tender.

To night, in the gloom, they are sitting apart—Oh! has all her wifely affection been wasted? She moans there in silence, a pain on her heart; The lamps are unlighted, his supper untasted.

Their sky, erst all cloudless, is now overcast—For joy there is sorrow, for gladness dejection; The serpent has entered their Eden at last, And left its dark trail on the flowers of affection.

Oh! will they there be in her bosom a pain, A grief that she vainly endeavors to smother; To night he has told her, in language quite plain, She can't cook his meals half as well as his mother.

The subjoined is claimed to be an antidote for malaria: A decoction of lemon should be made as follows: Cut up one lemon, peel and all, into thin slices, put it into three glasses of water and boil it down to one glass. Strain the liquid through linen, squeezing thoroughly the remains of boiled lemon, and set aside to cool. Drink the whole amount when fasting.

Here is a hint for farmers. Last fall a man at Clyde, N. Y., had a number of stumps which he wished to remove. He bored holes in them, inserted saltpetre, filled up with water, and then plugged the holes. About a month ago he took out the plugs, poured in kerosene oil and set fire. The stumps have smoldered away without blazing, and now there is nothing left of them but ashes.

The old theory that birds build their nests from instinct is disproved by modern experiment and observation. Birds as nearly as possible imitate the nests in which they were reared, and bring to the work a sort of rudimentary reason.

The defeat of the British ministry, the resignation of Premier Gladstone and cabinet, the out-going of the Liberals, and the in-coming of the Conservatives to power under leadership of the Marquis of Salisbury, is the amount of English history made since last we went to press.

With the coming of warm weather Gen. Grant grows weaker.

Burns's apothem regarding "the best laid plans of mice and men," is thus paraphrased (as far as men are concerned) by J. Burrows, in *Justice*: "The most cherished predeterminations of men are sometimes dissipated by unforeseen and accidental incidents."

Life is like a harness. There are traces of carelessness, bridled tongues, and everybody has a tug to pull through.

A clergyman indignantly announces that all the salaries of religious teachers in the country added together would not amount to so much as the country spends annually in keeping dogs.

PAGANS IN MASSACHUSETTS—An advertisement of a "house to sell" appeared not long since in a city daily we wot of, which ended with the satisfactory assurance: "Christian neighbors." Are "pagans" so plenty in the Old Bay State that "Christians" have to advertise their presence and domicile to one another?

A chemist in New York asserts that in every one hundred pounds of green tea used in this country the consumer drinks more than a half-pound of Prussian blue and gypsum.

There is in this city a religious organization known as the "Society of the White Cross," the object of which is to promote personal purity among young Christians. The thought suggests itself that if the society would revise its constitution so as to include some of the older Christians, it would greatly enlarge the horizon of its utility.—*The Truth Seeker, New York.*

BEING AND DOING.

We are not here to feel, nor yet to know; To do is the essential thing below; The greatest poems are the noble deeds; The greatest poets do not rhyme, but bleed.

Nor Eschylus nor Milton ever sung As did Savonarola as he hung, Or Macabene, when the Syrian steel O'er the great heart that held Judea's weal.

When one poor mortal struggles for the light And suffers for the sake of what is right, Sublime as is the universal scene, The day is little and the night is mean.

The deepest science and the highest art Are glow-words and the noonday sun—the heart And all the glory of the world above— Is only bravery and only love.

—F. E. Denton, in *The Current.*

A woman suffrage lecturer lately brought down the house with the following argument: "I have no vote, but my groom has. I have a great respect for that man in the stables, but I am sure if I were to go to him and say, John, will you exercise the franchise? he would reply, 'Please, mum, which horse be that?'"

Henry Ward Beecher has recently made some (for a clergyman in a Congregationalist pulpit) very brave admissions regarding the Bible and the effect upon it which modern scientific research has wrought, but *Puck*, that lively enfant terrible of periodical literature, feels sure in its bones that "the circle is yet un-squared, and the old Orthodox and the new science are just as much at variance as they ever were. . . . It will take something more than a plank from Plymouth church platform to bridge the chasm between Darwin and the first chapter of Genesis."

The printers had an international convention in New York last week. They interspersed business with festivities of various kinds, and one day had a type-setting match in which a compositor named McCann set over 6,000 ems of solid type in three hours, beating all previous records.

Life in the spirit-world does not bring complete happiness to all, at first; but it has a regenerative effect. It works reformation in those who require it—it gives power to those who wish to labor, and it seems to afford just the right conditions for the best unfoldment of each one.—*Spirit Elizabeth Gould in Banner Message.*

Jud Lafagan: I can tolerate a beggar, but not the avicious person whose chief object in life is to get a string in the nose of humanity and occasionally give it a twist.

Camp-Meeting at Rindge, N. H. The opening day is fixed for June 21st, and closing day for July 12th. Particulars can be obtained by addressing James A. Bates, President, Boston address, 121 West Concord street.

The grounds are beautifully located upon the banks of Lake Sunnyside, and are well shaded by a heavy growth of pine trees. The lake is one of the finest in the State, and is well stocked with various kinds of fish.

Among the speakers to take part in the exercises may be mentioned, W. J. Colville, George A. Fuller, James A. Bliss, Mrs. M. J. Butler, Dr. H. B. Storey, Juliette Yeaw, Bishop A. Beals, and others.

Fact and conference meetings will also be in order. Jos. D. Stiles, platform test medium, and others, will also be present.

Mrs. Lizzie Clapp will have entire charge of the musical programme during the meeting.

Lake Walden.

The Ladies' Aid Society of Boston will hold a Basket Picnic at Lake Walden, on Monday, June 29th. All other societies, and Spiritualists generally, are invited. Per order Committee.

SARATOGA SPRINGS.—An interesting lecture was delivered last Sunday evening, by Dr. William White, in the Court of Appeals Room. On Monday and Tuesday evenings Mrs. Brigham gave her closing lectures prior to taking her summer vacation. It is expected many of the best speakers will occupy the platform of the Spiritualist Society during the summer, among them A. B. French. Of interesting meetings held in Saratoga of late, some account will be given in our next.

Movements of Mediums and Lecturers.

(Matter for this Department should reach our office by Monday's mail to insure insertion the same week.)

Lucius Colburn speaks at South Troy, Vt., through June and July.

A. B. French attended the Sturgis Annual Meeting last Sunday, June 21st he lectures at Bowling Prairie, Ind., June 28th at Chagrin Falls, O.; July 12th at Isl-land Park, near South Bend, Ind.; July 19th to 23d at Rochester, N. Y.; July 26th to Aug. 5d at Nesheim, Pa.; Aug. 12th to 16th at Onset Bay, Mass.; Aug. 14th to 17th at Nemo, Mich.; Aug. 20th to 24th at Clinton, Ia.; Aug. 26th to Sept. 1st at Cassadaga, N. Y.; Sept. 8d to 12th at Vicksburg, Mich.; Sept. 20th at Englewood, N. Y.; Sept. 27th at Onset Bay, Mass. He can be engaged for dates not mentioned above. Address him at Clyde, O.

Mary A. Charter, at present located at 100 Meridian street, East Boston, Mass., will be at the Rindge, N. H., Sunnyside Lake and Lake Pleasant Camp-Meetings this summer.

Bishop A. Beals has engaged to conduct a series of Sunday meetings at South Barre, N. Y., speaking the 14th, 21st and 28th of June. He has also engaged to attend the Mediums' Camp-Meeting of the "Two Worlds" at Rindge, N. H., and will reach there the 1st of July.

The Evening Courier, Jackson, Mich., for June 8th, says: "The inspirational lecture at A. O. U. W. Hall, yesterday afternoon, by Frank T. Hopley, of Boston, Mass., was attended by an audience that filled every seat. The lecturer gave public mediumistic tests at the close, which were interesting. He will speak again next Sunday afternoon."

Mrs. E. L. Watson will speak in Troy, N. Y., Sunday, July 12th. Particulars as to time and place of meeting will be furnished hereafter.

Prof. Henry Kiddle is engaged as one of the speakers at the Lookout Mountain Camp-Meeting in August. Mrs. Abby N. Burham spoke in Greenwich, Mass., April 26th; in Millville, May 2d; in Baltimore, Md., May 10th and 17th; in Washington, D. C., May 11th; in West Cunningham, May 31st; in Woonsocket, June 7th and 14th; in Brooklyn, N. Y., June 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and June 28th in East Bridgewater.

All Water Should be Boiled.

A POSTSCRIPT BY A. J. DAVIS.

To the Editor of the Banner of Light: In your issue, June 6th, you republished a paper entitled "Cholera, its Causes and Cure," to which I desire to add this postscript for the benefit of your readers and the world generally: Before using water, either for cooking or drinking—especially during an epidemic affecting the stomach and bowels—it should be first thoroughly boiled. All water originated in a temperature of 5000°; that is, the magnetic condition presided over the union of hydrogen and oxygen, which brought water into the world; and raising water to 212° purifies and equalizes it and renders all waters perfectly safe for the stomach and bowels. Boiling heat overcomes and neutralizes all deadly impurities which accumulate in water; and thus river or rain water and all kinds of spring and well water can be rendered harmless during a cholera epidemic. It is not necessary to drink the water hot; it can be put upon ice and drank cool, after being boiled. (The older-brandy mixture mentioned in the Cholera paper can be used on hot stones or bricks.)

Married.

Thursday, April 30th, by Rev. James Freeman Clarke, of Boston, Chas. H. Andrews and Sarah P. Billings. The lady is well-known to those who have visited Onset Bay as an indefatigable worker for the success of that worthy enterprise, and is the daughter of Col. Crockett, who has just been called a third time, at least, to watch over its interests as President. We wish the newly-wedded all the enjoyments which health, success, and the kind feelings of multitudes of friends can bestow upon them.

To those seeking development of mediumship I would say that a circle has been formed at 12 Pemberton Square, Boston—the room of the Fraternity of the White Cross—for the above purposes every Wednesday evening at 8 o'clock. Those desiring to join can do so by communicating with the Secretary, who will be found in attendance every day. I am certain it is a very good opportunity for mediums and sensitives to gain added power.

J. WILLIAM FLETCHER.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers of the BANNER OF LIGHT to have the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work.

COLBY & RICH, Publishers.

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THE LITTLE BOOK OF THE STARS. Satisfaction guaranteed or fee returned. Questions in relation to business, traveling, marriage, friends and foes, etc., answered. The Astrologer's Time and Place of Birth must be given. Fee for answering questions, \$1.00; for readings, etc., \$2.00. 106 North 4th street, Philadelphia, Pa. 4w—June 20.

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Each line in *Agate* type, twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent insertion on the average page. Special Notices forty cents per line, *Minion*, each insertion. Business Cards thirty cents per line, *Agate*, each insertion. Notices in the editorial columns, large type, *Minion*, fifty cents per line. Payments in all cases in advance.

Advertisements to be renewed at continued prices must be left at our Office before 12 P. M. on Saturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to coach for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and no demand is made for a photograph or improper persons are using our advertising columns, they are at once interdicted.

SPECIAL NOTICES.

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w—May 13.

Dr. F. L. H. Willis may be addressed until further notice at Glenora, Yates Co., N. Y. J. G.

If I were to have a new furnace put into my house it would be the New Golden Eagle Furnace, for after using several different ones, none meet my wants as well. J. G. 20.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. HOWE & CO.'S Newspaper Advertising Bureau (10 Spruce street), where advertising contracts may be made for 100 New York.

TO FOREIGN SUBSCRIBERS The subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

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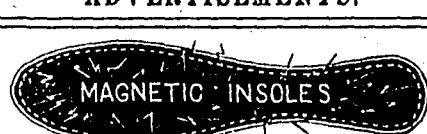
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ADVERTISEMENTS.



Searching for the Truth.

THAT men are sick and suffering, no one will deny. That the majority of the human family in civilized countries do not have natural conditions, is equally certain. From the fact that the human family is so generally diseased, it follows that the cause of the disease must be sought. To alleviate this suffering and direct man with the finger of science to a higher life, a knowledge of and obedience to natural laws which govern health and happiness, is the aim of every noble soul and every true philosopher. For many generations the experimenter has endeavored to find in the mineral and vegetable kingdoms a panacea which, when taken, would at once remove all disease and all its attendant evils. The scientist, the philosopher and the philanthropist during the last decade, have been endeavoring to find a panacea which, when taken, would at once remove all disease and all its attendant evils. They have demonstrated equally as clearly that there is a scientific and natural method of treating abnormal conditions to bring about natural results. The foggy has accepted disease as a natural condition, and exercised all his efforts to drive it out, or to stimulate it, or to remove it (the only three kinds of medicines) that would produce the unnatural condition, health. The scientist has accepted disease as an ailment, and has endeavored to drive it out, or to stimulate it, or to remove it. He has exercised his powers to discover the natural and healthy condition of those substances on which life depends; and then in nature sought the substance that would drive out the disease, or to stimulate it, or to remove it. Aristotle has taught that health depends on the condition of the blood and nerves. With this scientific truth, when taken, the experimenter has produced thousands of blood purifiers, tonics, elixirs, nerve stimulants, etc., and so on. The scientist and the philosopher scorn the idea of purifying the blood, and driving out disease, and the sooner the sick comprehend this great truth and act on its teachings the better for them. How can poisons produce health? How can stimulants produce health? How can stimulants restore the already overworked organs? If sensible people would cease to take drugs for relief, they would find that the only way to health is to live in harmony with Nature's laws, and always exert a curative, purifying energy to drive out disease. Magnetism is a life-giving power, and those who employ it learn to rely on its healing power.

We have a new paper, just published, we mail with our book free of charge. Read it, and judge whether we are advanced thinkers or belong to the fossil of old.

CHICAGO MAGNETIC SHIELD COMPANY, No. 6 Central Music Hall, Chicago, Ill.; and 105 Post Street, San Francisco, Cal.

JUNE FACTS,

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EDITORIALS.—How shall We Know the Truth

Advertisements.

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Banner of Light.

BOSTON, SATURDAY, JUNE 20, 1886.

Spiritualist Meetings in Boston:

Banner of Light Circle, Room No. 9 Bowdoin Street—Every Tuesday and Friday afternoon at 5 o'clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman, 104 1/2 A. M. and 7 1/2 P. M. The Shawmut Spiritualist Lyceum meets in hall, 677 Washington street, every Sunday at 10 A. M. All friends of the young are invited to visit. J. M. Hatch, Conductor. Wellfleet Hall, 677 Washington street, corner of Tremont—Public service every Sunday at 10 1/2 A. M. and 7 1/2 P. M. Permanent lecturer, W. J. Colville, Organist, H. J. King. The public cordially invited. Leasham Hall, 616 Washington street, corner of Berkeley Hall—Monday, 2 1/2 P. M., meeting of Ladies' Benevolent Union. 8 P. M., W. J. Colville's public reception for answering questions. Wednesday, 8 P. M., lecture and concert. Friday, 8 P. M., conversations on health, healing, etc. The public cordially invited. 104 1/2 Washington Street—First Spiritualist Ladies' Aid Society. First Friday at 7 1/2 and 7 3/4 P. M. Mrs. Henry O. Torrey, Secretary. College Hall, 34 Essex Street—Sundays, at 10 1/2 A. M. and 7 1/2 P. M. and Wednesday at 8 P. M. Eben Cobb, Conductor. Eagle Hall, 616 Washington Street, corner of Berkeley Hall—Sundays, at 10 1/2 A. M. and 7 1/2 P. M.; also Thursdays at 8 P. M. Able speakers and test mediums. Excellent music. Dr. J. M. Hatch, Conductor. White Cross Fraternity, 129 Pemberton Square, Room 9—Meeting every Sunday evening at 7 1/2 o'clock. "Service of Light" every Thursday evening. The Secretary of the Fraternity, Mrs. E. M. Woodbury, will give information at the Rooms on week-days, will give information concerning the Order.

Chelsea—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorne street, opposite Belknap Car Station, and 7 1/2 P. M. The Ladies' Harmonical Aid Society meets at Temple of Honor Hall, Hawthorne street, every Friday afternoon. Business meetings on Wednesday, 8 P. M. and on the evening. Mrs. E. A. Baker, Secretary, 129 Marlboro street.

The Working Union of Progressive Spiritualists.

This Society met at Berkeley Hall last Sunday afternoon for the last time; the attendance was large. After introductory remarks by Mrs. Dyer, under the control of Dr. H. J. King, another inspiring and intelligent address was given by Mr. J. M. Hatch, who, with the assistance of the immortality of the past, strikes us with the same as a picture book of our childhood's days would strike us in our advanced years; the power exercised over the world in the hands of the spiritualists was so great and so wonderful that the harvest of knowledge was a very limited one, and therefore on this one great theme of immortality the world stood almost dumb. Glancing back we see that a knowledge of immortality has been as growing as our science. As yet, as yet, we were prepared to receive the inner or outer workings of its own being, there would come a divine power and make man absolutely conscious of the fact, thereby affecting a great change in the hearts of mankind. After it began to be comprehended that man was an intelligent, moral and spiritual being, a foundation was established for a belief that if a man die he shall live again; that there shall be a reward for all the trials and suffering of his earthly life. This belief only went into the churches without the knowledge. This mere belief seems to me a very weak staff, an unreliable support, liable to fall at any moment. To-day you, as spiritualists, know that if a man die he shall live again; and that the spiritual world is a reality, and that the knowledge and positive proof. With the knowledge you as spiritualists possess we want you to weigh the whole spirit-world. Ask those who come to the meetings, and ask those who are doing for them, weigh them in the balance and find out how to do more while here for your immortality hereafter. You can now say: I always have been immortal; I am immortal; I shall always be immortal. These are absolute truths, and as such, they will find and find out what immortality is to do for you. You have moral maxims enough here to guide you on through a noble manhood and womanhood; follow the simple path of duty, and you will find the eternal life of progression. The speaker concluded with a beautiful poem on "The Life Immortal."

Dr. Caswell, under control of an ancient spirit, said: "I know of which I speak, for I have watched it from its earliest infancy; the work of temple-building is one of gradual growth, and the book relating to it as yet has only a few pages opened up to the public eye. We are untried to the branches of spirit manifestation; we are determined to produce therein such evidences of spirit return that science may send its investigators from every part of the globe and be fully satisfied, we will not to the civilized world the highest evidences of angel presence."

The exercises of the afternoon were interspersed with several vocal selections (including "Sweet Spirit, Hear my Prayer," by Mrs. D. M. Wilson and Miss S. C. Fisher). WILLIAM H. BANKS, Secretary. No. 71 State Street, Boston.

Berkeley Hall Meetings.

On the morning of Sunday last a discourse was delivered by W. J. Colville's guides on the best means of promoting spiritual and ethical culture—the remarks of the speaker giving full satisfaction to an intelligent and representative audience. In the evening the theme treated by Mr. Colville was "Victor Hugo." The address was eminently worthy of the subject chosen, and was well spoken of by the Boston press of Monday following—particularly by the Herald.

Hugo, maintained Mr. Colville, was in a very pure and high sense a Spiritualist; he was the antithesis of a Materialist; to him the spiritual world was a reality, and he was outward sense, was very real and near. Of death he had no fear, and when his earthly end drew near he was confident that the labors of earth would be exchanged for fuller occupations in the life beyond. Few men in modern times have been so true as he. A nation that can give birth to such children is surely destined to achieve immortal victories as a free republic in the coming days. A nobleman in every sense of the word, he was a man of noble birth, brave, but always faithful, always meritorious, loved and loved by those who knew him, his heart and brain worked together in perfect harmony, and of him may truly be said, behold a glimpse of the coming humanity, for he was a man who was to be a blessing to the race of all that makes true genius and true worth.

As will be seen by an editorial elsewhere, Mr. Colville delivered his farewell lectures in Boston next Sunday at Berkeley Hall, previous to embarking for Europe.

PAINE HALL.—The closing session of Boston Lyceum No. 1, before the annual summer vacation, was held last Sunday. After the usual lessons, readings and recitations were given by Mark Abraham, Beniah Smith, Maria L. B. Wilson, and Miss M. A. Stone, and by Freddie Stevens, Sadie Peters; vocal selections by Miss Amy Peters, Eva Morrison, Jennie Smith and Amy Waters, and excellent dramatic readings by Mrs. W. J. Colville. The exercises were followed by an address by L. L. Whitlock, Esq., of Providence, R. I., as entertaining, encouraging and instructive as all his addresses are. Do not forget our annual picnic, June 24th, at Downer Landing. The Lyceum will meet at India what at 9 30 A. M. on Monday. The members of the Lyceum are cordially invited to accompany us.

We have just closed a most successful season, are out of debt, have done the best we could this year, but trust with the help of the angel host to do still more another season. God and the angel world bless those who have been true to their convictions, those who have dared to do right, those who have shown themselves true spiritualists by not forgetting the necessities of Spiritualism in the next season of our Lyceum will commence the first Sunday in September.

RECEPTION OF THE BROCKTON LYCEUM.—If a stranger had arrived at Paine Hall early in the morning of June 7th, he would have immediately inquired, Why all this commotion? What is going to happen here to-day? and the answer would have been, Our friends of the Brockton Progressive Lyceum are coming to visit us, and we are making our Lyceum "home" ready for their reception. Father Rich early appeared with his large baskets full of flowers, and his large heart full of love for the children. He was soon followed by Bro. Mansfield, Mrs. Wilder, Mrs. Stone, Mrs. Peters, Mrs. Jones, and a host of others, each with fragrant gifts, and finally by nearly a hundred friends from Brockton, with arms and hands full. Conductor Weaver's table was transformed into a pyramid of flowers. On the right of the platform appeared a floral decoration, about four feet high, "The Gaten Ajar," and a large tastefully arranged basket of wild flowers as a tribute to the memory of Father Hickey.

Every available place where a chair could be placed in the hall was utilized, and finally no more could gain admittance. After an overture by Barrow's orchestra, Conductor Weaver welcomed the visiting friends, and also alluded to the fact that he had welcomed the angel hosts during the years past who were laborers in this vineyard. Dr. Richardson welcomed our visitors in behalf of the Brockton Spiritualists, and paid a beautiful tribute to the memory of the loved ones who were before.

Miss Emma Ireland's control then voiced a welcome in behalf of the spirit-friends, and urged all never to forget that the most divine work they could engage in was that of the spiritualist. The next address was given by Edith Keith of Brockton Lyceum, Lulu Moore was introduced and gave a reading of the "Indian's Death Song." In response to an encore she gave "The Song of Bunker Hill." Miss Grace Howland of Brockton Lyceum was introduced and gave a reading entitled "My Josiah." Little Louise Marguerite received a cordial reception, and as she is certainly without an equal, our audience quickly realized

her wonderful power and unanimously requested her to return to the platform and sing once more. After a duet by Miss Jennie Smith and Miss Amy Waters, Miss Minnie Nickerson gave a reading; Master Lewis, who then recited a story, and Miss Lucette Webster gave a reading entitled "Smiling the Rock." Her efforts were highly appreciated, and she was recalled and entertained all with "The Creed of the Believer." Miss Maria Falls gave an excellent reading entitled "The Handmaid Story." Mrs. Scott James, who also volunteered her services as a vocalist, was highly appreciated. Other exercises consisted of instrumental music by Mr. Wilcox, duet by Nettie Cook and Grace Howland; recitation, Annie May Beal; song, Jessie May Leighton; recitations by Mervin Howland and Mrs. Holmes.

The address in behalf of the Brockton friends was delivered by Rev. Mr. Beals, who related his experiences while investigating Spiritualism, and of the wonderful test which he received from his mother in spirit-life, fully convincing him of the grand truth of spirit-return. Mr. Beals is a very earnest speaker, and the great company seemed to enjoy to the ends of love and good-will to all which fell from his inspired lips; he was, on several occasions, interrupted with applause, so heartily did all endorse his utterances. After a two-hour session the company was dismissed, with all many artists who had volunteered their services, many mediums who would have been pleased to aid us, but whom it was impossible to call upon because of the lateness of the hour. At 2:30 P. M. the Brockton friends were invited to Kneeland Hall, where plans had been laid for our undriven and twenty-five, and so beautifully had the friends supplied the tables that at the close of the collation, as of old, many baskets of fragments remained.

Thus closed a happy occasion, and as we parted, the benediction of the angel-host rested upon us all, and we realized we all were blessed in thus pleasantly remembering with music and flowers the ones who have advanced into the more progressive life, and at the same time enjoyed the presence of the engaged in the most noble of all spiritual work, the education of the young. May the blessing of the angel-host abide with the Brockton Lyceum.

FRANCIS B. WOODBURY.

CHELSEA SPIRITUAL ASSOCIATION, PILGRIM HALL, ODD FELLOWS' BUILDING, HAWTHORNE STREET.—On Sunday, June 21st and 28th, at 7:30 P. M., circles will be held, to which all mediums and the public are cordially invited. E. S. WELLS, Pres.

Onset Bay Notes.

The past week has been one of continued fine weather at the Grove, and Benjamin & Vaughan have been kept busy bringing up the incoming cottagers and their freight. The streets and hotels are assuming a livelier appearance, the stores are busier, and "the season" has fairly set in. Next Saturday will be opening day, and tickets, good from Saturday until the following Tuesday, at \$1.50 the round trip from Boston, will be obtainable.

The street railway is nearly completed, and a car house 130 feet long has been built on East Central Avenue. The trial trip over the road will be made on Saturday. The new cottages are now waiting at Middleboro', and will be brought to the grounds Monday. Five or six cars have been purchased, and are expected to arrive the first of the week.

There will be a splendid opportunity at Onset this summer for all desiring to witness the various phenomena of Spiritualism, mediums for all degrees and phases being present or expected. Mrs. Maud E. Lord was at camp to-day, and has engaged a cottage at Prospect Avenue, which she will occupy in a week or ten days. Mrs. Hannah V. Ross has taken Mrs. Thayer's cottage on Fourth street, and the Berry Sisters are occupying the same house as last year. Mrs. Fay is coming, but has not located yet. Mr. Joseph Caffray has been looking up a suitable place. Mrs. Whitney is here for the season. Mr. Rothermel is looked for daily, his family having already arrived. Mrs. Annie Lord and her family will be with Mrs. Cox on West Central Avenue. Mrs. Stoddard Gray and son are announced for camp-meeting, also J. V. Mansfield.

We also understand that Mr. and Mrs. Jas. A. Bliss will occupy their cottage after the Camp-Meeting at Kindege is concluded. Mrs. Stratton, of Boston, the writing medium, has taken a cottage on Union Avenue, and is coming some time this month. Dr. A. H. Richardson, of Boston, will be here shortly. "The Doctor" is well liked by everybody. "The Doctor of Providence" is having a beautiful cottage erected, which is rapidly nearing completion. Dr. Sara Hervey, of Brooklyn, N. Y., has taken a cottage on Ninth street. Her husband, Prof. H. O. Hervey, Principal of the Maseph School, L. I., will spend his vacation here. Chas. H. Lang, of Boston, the developing medium, is here for the season. Drs. H. G. Petersen and A. S. Hayward, of Boston, Dr. G. A. Pierce, of Lewiston, Me., and Dr. A. A. Feltz, of Brooklyn, N. Y., have signified their intention to visit us this summer; Drs. Weeks and Musso are now permanent residents. Mr. David Brown, Mrs. M. W. Leslie, Mrs. Mattie Houghton-Chamberlain and Mrs. H. W. Cushman, all of Boston, are expected.

None of the speakers for the Association have as yet arrived, although Mr. Townsend-Wood, who has a very pleasant cottage here, is expected shortly. This lady is first of the speaker, a successful physician, and as popular a woman as she is medium.

E. Gerry Brown, the Clerk of the Association, is a most active and efficient officer, and is devoting his time assiduously to the interests of the Onset Bay Association. William F. Nye, of New Bedford, is here, there, and everywhere, interesting himself in the welfare of the Camp in general.

The school at Onset is to remain open sometime, unless extremely hot weather sets in. Mrs. H. C. Goodrich, of Bridgewater, has opened a Kindergarten for the little ones on Union street.

The Onset Dramatic Club gives an entertainment in the Temple next Friday evening, Mr. L. E. Bullock, P. M., acting as stage manager, with music by Austin's Cornet Band of Brockton. A farce, "The Nutcracker for Refinement," and the comedy of "The Spirit Soldier" will be presented. Excursionists will enjoy the chance to spend the evening pleasantly, and to encourage home talent at the same time.

Onset, Saturday, June 13th, 1885.

Washington Items.

To the Editor of the Banner of Light: Following up closely what your other correspondents from this place have said, I want to supplement their report by mentioning an incident or two, occurring since the date of their writing, of considerable local interest.

Since the departure of our last regular speaker, Mrs. Glading, of Philadelphia, the society here has drawn upon its home talent each Sunday to supply its spiritual wants, and with excellent results on both occasions. Two sessions are held every Sunday, one in the forenoon, the other in the evening. The place is well known to the thousands who read the BANNER OF LIGHT, if only for its volume of choice poems, "Songs of Toil and Triumph," published by G. P. Putnam's Sons, New York. He is the author of that universally quoted poem, which has been so often attributed to Bulwer, entitled "There is No Death"—the history of which is given at length in the volume referred to.

The subject of Mr. McCrory's last Sunday evening's discourse was "What have you to Give in this Place?" It being an answer to the complaint of a Christian woman who dared not think contrary to the canons of her church. To say that the lecture was pithy and pungent, pertinent and practical, instructive and convincing, conveys but a partial idea of its merits.

Treated from a rationalistic point of view, it was by turns characterized by humor, pathos, sense and logic. The substitution offered for that which was taken away, was proved to be higher and grander, more satisfactory and enduring, more in accordance with the demands of enlightened reason and conscience, more in harmony with man's spiritual nature and the elevating spirit of Christ's teachings.

The idea of drafting and utilizing available home talent, in the sense of regular speakers, is to be commended. By so doing it frequently happens that new and instructive speakers are born into our ranks, and become efficient and valuable workers for humanity. It encourages the modest medium whose promptings are to voice the inspirations that come to him or her. It strengthens the timid souls to take the steps necessary to aid them in their development; and in the absence of other speakers, a greater experience and power, it serves to hold together in unity those of a common faith.

On the evening of June 1st, by special invitation, a goodly number of the friends assembled at the residence of Dr. and Mrs. Lunt Parker, in honor of their first wedding anniversary. The rooms were filled with friends, who were entertained with vocal and instrumental music, recitations, tableaux, plays, etc., followed by a collation, and which in turn was followed by remarks from the control of Mr. Parker, who pleasantly and approvingly alluded to her marriage, its present results, and promising possibilities. The little familiar attendant upon Mrs. French kindly responded to an urgent call, and gave in her quaint and spry way many a cheering word to those who were present.

Mrs. Parker has greatly endeared herself to the friends here by her quiet, devoted ways, and her efficient services in the spiritual cause. Both she and her husband richly deserved this recognition of their union, as was abundantly indicated by the many thoughtful contributions, floral offerings, and numberless good wishes for their continued health and prosperity, which they received.

G. A. B. Washington, June 3d, 1885.

(From the Boston Daily Herald.)

Hidden Dangers.

BILL TO REGULATE MEDICAL PRACTICE IN MASSACHUSETTS.

To the Editor of the Herald: While medical legislation is of doubtful expediency, infringing, as it certainly does, upon the inalienable rights and privileges of individuals to select such treatment and physician as in their judgment may be deemed best, it might receive more public approbation were it conducted upon a just basis and with impartial restrictions. Legislative enactments often appear as if solely for public good, while, in reality, their covert meaning and intention benefit private and individual enterprises. Thus it is with the bill to regulate the practice of medicine now before the Massachusetts Legislature. This bill has been held back until the last moment in the hopes of rushing it through without much opposition. Upon its face the bill reads fairly, and to the uninitiated appears an equitable law; but by the sly and deft insertion of a single clause, its apparent leniency, its fairness, its claim of public benefit are shown to be but the mask of hypocrisy which covers the dishonorable and selfish purpose—the real purpose of the bill. An examining board of nine physicians from the medical societies is to be appointed by the Governor, and "said board, for cause shown, and after hearing, may, by unanimous vote, revoke any certificate issued by them, and cancel the registration of the person to whom the same was issued." Here is the real law; in these few lines are virtually nullified every word of the preceding and succeeding sections. By previous wording, any physician who has a diploma or has been ten years in practice may register and receive a certificate; but "for cause shown" this star chamber—this board of examiners, higher in power than court or judge or jury, and from whose arbitrary dictates there is no appeal, may by unanimous vote revoke any certificate.

The State, therefore, in the first portion of the bill, states, in substance, that who shall be physicians, and in the following clause vests the examining board with the superior authority to say who shall not be physicians, and of supreme power is given to the board of examiners to allow whom they please, and those only, to practice medicine in Massachusetts.

Be it mind that the examining board is to be composed of members of the medical societies, who from time immemorial have been steeped in prejudice against all physicians outside their ranks. Think, too, how the business and income of the physicians within the ranks of the medical societies would be increased were all outside rivalry removed, said rivalry of "irregular" physicians being commonly estimated at nearly one-half the entire number of physicians in practice! With these facts in view, and with supreme authority vested in the examining board, who are accountable to no one for their actions, but who blindly obey the dictates of their medical societies, what "cause shown" would be necessary to revoke the certificate issued by the State to luckless "irregular" physicians?

The slightest cause or pretext will serve as an excuse. The fact that a physician does not belong to the medical societies is to the board sufficient "cause shown." It is a physician he is a specialist, having made the investigation and treatment of one class of diseases a specialty, and advertises his mode of treatment, even though he be a graduate of several reputable medical colleges, and is of undoubted skill and widespread reputation, the fact that he advertises, and thus violates a rule of the medical societies, may be sufficient "cause shown" for the revocation of his certificate, for the examining board is acconser, prosecutor, judge, jury and executioner. Again, the words "by unanimous vote" are misleading. It would naturally be supposed that the entire nine members must vote unanimously in order to revoke a certificate. But this clause may be construed to mean a unanimous vote of the members present at any meeting, and five members would constitute a quorum; hence it follows that five members of the board become the arbiters of the fate of the physicians of Massachusetts.

Now, if we must have legislative restrictions upon the practice of medicine in this State, let us have an equitable law, and not a commission with arbitrary authority higher than the law itself to dictate who shall be physicians. The greatest fault to be found with the bill in question is the insertion of those words "for cause," which appear so small, but which render the power of the board absolute. What cause should be specified, and the insertion of the words "for criminal cause," would obviate the whole difficulty. Believing that the Legislature is not yet prepared to create an absolute power in Massachusetts, I remain yours, Sincerely, JUSTICE. Boston, June 8th, 1885.

"BEYOND THE VALLEY."—One of the most interesting works which has come to our notice of late is this volume, written by Andrew Jackson Davis, who years ago was known by the designation of the "Pongkeepsie Seer." For several years he has been enjoying the summer hospitality of Alfred E. Giles, Esq., and this volume has been written within that delightful home. This work was years ago preceded by the "Great Harmonies," in five volumes. "The Magic Staff," and twenty successive volumes. An interesting chapter in the book is a discourse given by a Phenomenon in the "Empire," written by Davis and his mission, says: "We may laugh at his philosophy, we may deny his vision, and yet that philosophy has not only become the religion of millions, but has influenced largely all Christendom." To those who believe in Spiritualism, as well as to those who do not, this latest work (just issued) will be found readable, suggestive and entertaining, and very many passages highly elevating. It is published by Colby & Rich, 120 N. Main street, Boston, and the preceding volume, and is a continuation of the "Autobiography of Magic Staff."—Norfolk County (Mass.) Gazette, June 13.

Faith is sometimes personified as a drenched female clinging to a sea-washed rock; but a better personification would be a bald-headed man buying a bottle of patent hair-restorer. —Popular Science Monthly.

J. W. Fletcher, 2 Hamilton Place, Boston, is a reliable clairvoyant.

A SINGULAR BOOK.

Scintillating with Sarcasm and Brilliant with Truth.

New York Correspondence American Rural Home.

Chap. I. "Has Malaria," goes to Florida. Chap. II. "Overworked," goes to Europe. Chap. III. "Has Rheumatism," goes to Ems. Chap. IV. "Has a row with his Doctor!"

The above chapters, Mr. Editor, I find in a book recently published by an anonymous author. I have read a deal of sarcasm in my day, but I never read anything equal to the sarcasm herein contained. I suspect the experience portrayed is a personal one; in short, the author intimates as much on page 31. Let me give you a synopsis:

"Malaria," as it states, is the cloak with which superficial physicians cover up a multitude of ill feelings which they do not understand, and do not much care to investigate. It is also a cover for such diseases as they cannot cure. When they advise their patient to travel or that he has overworked and needs rest, and is probably suffering from malaria, it is a confession of ignorance or of inability. The patient goes abroad. The change is a tonic, and for a time he feels better. Comes home. Fickle appetite, frequent headaches, severe colds, cramps, sleeplessness, irritability, tired feelings, and general unfitness for business are succeeded in due time by alarming attacks of rheumatism which flits about his body regardless of all human feelings.

It is muscular, in his back. Articular—in his joints. Inflammation, may I say he fears it will fly to his heart! Now if he goes to the Springs. The doctor sends him there, of course, to get well; at the same time he does not really want him to die on his hands!

That would hurt his business! Better for a few days. Returns. After a while neuralgia transfixes him. He blunts; cannot breathe; has pneumonia; cannot walk; cannot sleep on his left side; is fretful; very nervous; and in a pale and flabby he has frequent chills and fevers; everything about him seems to go wrong; becomes suspicious; musters up strength, and demands to know what is killing him!

"Great heaven!" he cries, "why have you kept me so long in ignorance?"

"Because," said the doctor, "I read your fate five years ago. I thought best to keep you comfortable, and ignorant of the facts."

He dismisses his doctor, but too late! His fortune had long gone to feed.

But him, what becomes of him? The other day a well-known Wall street banker said to me "It is really astonishing how general Bright's disease is becoming. Two of my personal friends are now dying of it. But it is not incurable, I am certain, for my nephew was recently cured when his physicians said recovery was impossible. The case seems to me to be under control." This gentleman formerly represented his government in foreign country. He knows, appreciates and declares the value of that preparation, because his nephew, who is a son of Danish Vice-Consul Schmidt, was pronounced incurable when the remedy, Warner's Safe Cure, was begun. "Yes," said his father, "I was very skeptical, but since taking that remedy the boy is well."

regret to note that ex-President Arthur is said to have died of this terrible disease. He ought to live, but the probabilities are that since authorized remedies cannot cure him, his physicians will not advise him to save his life, as so many thousands have done, by the use of Warner's Safe Cure, which Gen. Christiansen, at Drexel, Morgan & Co.'s, told me he regarded "as a wonderful remedy."

Well, I suspect the hero of the book cured himself by the same means. The internal evidence points very strongly to this conclusion.

cannot close my notice of this book better than by quoting his advice to his readers: "If, my friend, you have such an experience as I have portrayed, do not put your trust in physicians to the exclusion of other remedial agencies. They have no monopoly over disease, and I personally know that many of them are so very 'conscientious' that they would far prefer that their patients should go to Heaven than that their powerful hands, than that they should be saved to earth by the use of any 'unauthorized' means."

And that the author's condemnation is too true, how many thousands duped, and yet rescued, as he was, can personally testify?

Mississippi Valley Spiritualists' Camp-Meeting.

The Third Annual Camp-Meeting of the Mississippi Valley Spiritualists' Association will be held upon its beautiful grounds (the Pleasant Farm), overlooking the Mississippi River, at Clinton, Iowa, beginning on the first day of August and continuing during the entire month. It is one of the most pleasant places in the world, and an enjoyable season is assured to those contemplating their first visit. Each year is adding largely to the interest and numbers of students at the meetings. The location is central for the Spiritualists of Illinois, Wisconsin, Iowa, Missouri, Nebraska and Minnesota. For particular information, address the corresponding Secretary, D. STANLEY, Clinton, Iowa.

The Wisconsin State Association of Spiritualists.

Will hold its next meeting in Musical Society Hall, Academy of Music Building, No. 381 Milwaukee street, Milwaukee, Wis., on the 26th, 27th and 28th of June, 1886. Speakers in honor for the occasion, Hon. Warren Chase and Mr. J. Anson Shepard. Good vocal and instrumental music. All interested in Spiritualism or Liberalism invited to participate. Free of charge. For tickets, apply to the fair on railroad to Milwaukee, and you will be returned for one-third fare. The meeting will be called to order at 10 o'clock A. M. Friday, June 26th, at 10 o'clock P. M. Prof. W. M. LOCKWOOD, President.

Dr. J. O. PHILLIPS, Secretary. Omro, Wis., May 20th, 1886.

Spiritualist Meetings in New York.

Grand Opera House Hall, 8th Avenue and 23d Street.—The First Society of Spiritualists holds its meetings at this hall every Sunday at 10 A. M. and 7 1/2 P. M. Arcadium Hall, 67 West 24th street, corner 6th Avenue.—The Second Society of Spiritualists (removed from Fifth Hall) every Sunday at 2 1/2 and 7 1/2 P. M. Frank W. Jones, Conductor.

The Parker Spiritualist Society holds services every Sunday, 10 1/2 A. M. and 7 1/2 P. M. at Macgregor's Rooms, 115 Fifth Avenue, between 16th and 17th streets.

The Woman's Spiritual Meetings, at Carleton's Hall, 4 West 14th street, Sunday at 3 P. M. All cordially invited.

Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Spiritualists holds meetings every Sunday in Conservatory Hall, Bedford Avenue, corner of Fulton street. Morning service at 11 o'clock, evening at 7 1/2 P. M. Mr. J. William Fletcher speaks every Sunday. The meetings are cordially invited. Spiritualists are cordially invited.

Church of the New Spiritual Dispensation holds services at their new hall, on Adelphi street, between Fulton and Broadway, every Sunday at 11 A. M. and 7 P. M. Sunday School at 12, and Conference at 3 1/2 P. M. Mrs. J. T. Little speaks to July. Hon. A. H. Bailey, President; S. B. Nichols, Vice-President; C. G. Olcott, Secretary. All spiritual papers on sale.

THE TYLER BOYS.

BY F. M. WHEELER. This is a capital story, well written, lively and entertaining. It is a story of the life of a boy, who, from a little child, grows up to a man, and who, in the process, becomes a great man. The characters are so vividly portrayed that the reader can see them every day. It is a story of a boy who, from a little child, grows up to a man, and who, in the process, becomes a great man. The characters are so vividly portrayed that the reader can see them every day. It is a story of a boy who, from a little child, grows up to a man, and who, in the process, becomes a great man. The characters are so vividly portrayed that the reader can see them every day.

Cloth, 75 cents; postage 5 cents.

THE FAIRFIELDS.

COVINGTON—Castle Rock, The Bridge, Walter's Secret, Aunt Jerusha's Visit, The Separation, The Departure, Willing Hands, Playing Lady, Something Wrong, The Victory, The Confession, Compensation.

For sale by COLBY & RICH.

SPRIT MANIFESTATIONS OF ANCIENT AND MODERN TIMES COMPARED.

BY JOSEPH BEALE, Greenfield, Mass. This is a very interesting and valuable work, containing a full and complete history of the phenomena of spirit manifestations, from the earliest times to the present day. It is a work of great interest and value, and is highly recommended to all who are interested in the subject. It is published by Colby & Rich, 120 N. Main street, Boston.

Cloth, 75 cents; postage 5 cents.

A REPLY TO WILLIAM T. DWIGHT, D. D.

BY J. W. FLETCHER, 2 Hamilton Place, Boston. This is a very interesting and valuable work, containing a full and complete history of the phenomena of spirit manifestations, from the earliest times to the present day. It is a work of great interest and value, and is highly recommended to all who are interested in the subject. It is published by Colby & Rich, 120 N. Main street, Boston.

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DOZEMA, or Salt Rheum, with its agonizing itching and burning, instantly relieved by a warm bath with CUTICURA SOAP and a single application of CUTICURA, the great Skin Cure.

This, repeatedly said, with two or three doses of CUTICURA RESOLVENT, the New Blood Purifier, to keep the blood cool, the perspiration pure and unobstructed, the bowels open, the liver and kidneys active, will speedily cure Eczema, Tetter, Ringworm, Foriaria, Lichen, Pruritus, Scald Head, Dandruff, and every species of Itching, Itchy and Pimples of the Skin and Scalp, with Loss of Hair, when the best physicians and all known remedies fail.

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Is readily taken by the smallest child. It corrects acidity of the stomach, allays fever, and gently operates upon the bowels, removing all the bad effects produced by overfeeding or improper food.

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An Important New Book!

BY ANDREW JACKSON DAVIS,

ENTITLED

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SIX BEAUTIFUL ILLUSTRATIONS PICTURING WHAT THE SEER HAS SEEN.

1.—Frontispiece: The Valley and the Mountains. 2.—A Man Buried Alive—First Appearance of the Spirit. 3.—Second Stage of Resurrection—Seen in a Cemetery. 4.—Death in a Coal Mine—Escape of the Spirit. 5.—Scene of a New York Hospital. 6.—How the Spirit Voice is Heard by the Internal Ear.

The numerous friends of Mr. Davis will hail this fresh and handsome volume with delight. He has not written anything more timely and important for many years. The history of his life is the history of a life of a seer, and influenced by guardian angels, amid the circumstances and entanglements of human society. His chapters are so full of interest and so full of truth, that they are a revelation to the public and a