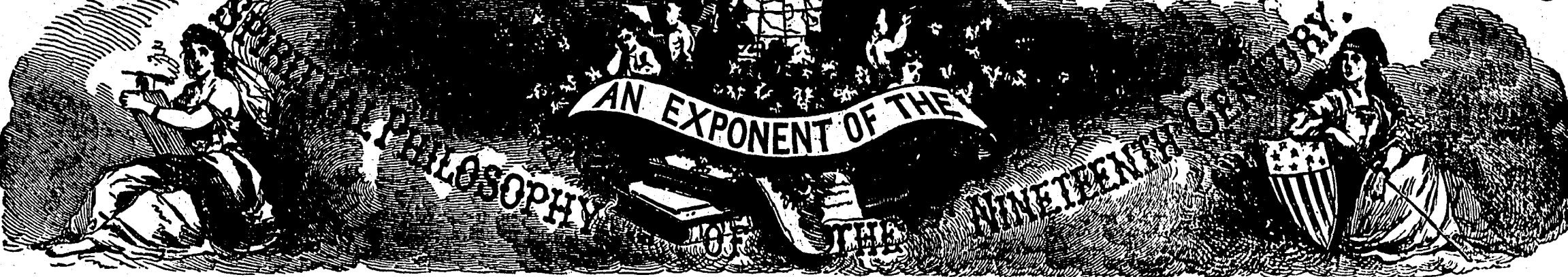


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THIS PAPER can be found on file at GEO. P. ROWE, 100 Broadway, New York City, who is advertising contracts to be made for it in New York.

The Rostrum.

MEMORIAL ADDRESS

Delivered by
MRS. A. M. TYLER,
Before the Ladies' Aid Society, Boston, May 20th, 1887.

(Reported for the Banner of Light.)

We have not gathered to-day as mourners, though touched by a recent sorrow, and many an individual soul may experience the opening of some half-healed wound, or be awakened to a new desolation at the remembrance of a voice that is hushed, or by a longing for the touch of a vanished hand; we have hope and joy.

Neither have we come to discuss that old inquiry over which ages of philosophers and down the centuries have pondered with intense interest: "If a man die, shall he live again?" for most of us have settled that question and believe there is but one intelligent answer: life is but once, and that once is forever; it is eternal; that it ever hath been, is, and ever will be, and we wish a profound pity for any winged soul in the light of to-day who honestly doubts the continuity of life in an undisturbed, unbroken consciousness after what is termed death.

We have come here with a reverent, sacred purpose in our hearts, to revive in our memories, to recall into our lives the names and faces of members of this Society who are no longer visible to our clay-dimmed vision, but having slipped the leash of their environment, are, at their own sweet will, either here or yonder. It is both melancholy and instructive to consider how few years suffice to render the youngest, greatest, and most prominent of us, aliens and strangers in the market-places, upon the streets, and in the homes of earth. It was the contemplation of this fact that led Mrs. Perkins, our President, in 1881, to suggest the observance of the last Sunday in May in memorial of our departed members; and some of us recall her words. She said: "Let us have music, flowers and mediums, make it especially their day, and see if we may not allude them from their spirit-homes to give us some words of cheer."

And so this memorial Sunday has become an institution with us, and we delight in the thought that, knowing it, they do come, every one of the seventy-three whose names I find recorded as having crossed with the boatman pale. No one of these was altogether saintly; they all lived in a world where very small inducements sometimes decoy one from the right, where insidious temptations often capture the soul; and in vain we seek the perfect one. It hath ever been thus with earth's children, a Moses, a David, a Peter, and a Judas were beset by temptable and insignificant foes, foes that lurk in every human pathway.

We have brought spring's earliest blossoms, emblems of human life, for to-day they are, in all their glory and loveliness, while to-morrow will see them fading, drooping, dead. Emblems, also, of human life, the two earthly allies, the aroma of one delighting the sense, another sending forth no fragrance. Each plant has absorbed the rays requisite to the particular genus to which it belongs; one is red, another yellow, another white; one delights and attracts by its fragrance, another repels, not because each has appropriated according to its environment, its properties and powers. So the lives of men vary in their colorings, in the sweetness of their aroma, in the purity of their motives and the honesty of their purposes; not because God has forgotten to engrave upon our hearts the same perfect organization, the perfect organization, the prejudices, follies, superstitions, all that go toward the making of the fables and peculiarities of individual human lives; and more than these, because of the inexorable law of Karma, which is so little understood.

The first departure recorded upon your memorial book is that of Mrs. Fessenden, in 1858, at that time President. Following are the names of Mesdames Whitney, Barnard, Brackett, Dana, Paul, bringing us to 1879, when Emily Cunningham, another President, laid aside her work and responded to a higher call. We have walked our ranks in this way with no mortal hanging upon our right is a continual reminder of her as she appeared when among us. The month following, Dec. 6th, 1879, is recorded the name of Dr. Henry F. Gardner, whose features are delineated upon the canvas near the door. This man's life would furnish a text for a full discourse. Independent of speech, solitary, always on the move or on the watchtower, he was a bold, fearless leader in the defense of Spiritualism and free thought. With words fiery and effective, he hurled his resentments, not against men, but against bigotry, ignorance, intolerance and superstition. When he walked our ranks it was with no mortal tread. When I think of him I recall the picture of Michael, the archangel, treading under foot the dragon. Becoming convinced of the truths of inspiration and spirit communion, he did with his might what his hands found to do, and took his place among the reformers, a very Lion of Judah. Following the name of this hero we read those of A. L. Clarke, Mrs. Smith, Mrs. H. S. Williams, at one time President, Mrs. Jane Sanborn, also a President, Mesdames Crosby, Warren, Gookin, Cheever, Felton, Davis, and then the well-known names of Aggie Davis Hall, Mary Hardy and Susie Nickerson White, a trio of effective test mediums, chosen because of organization and temperament, to be instruments or mouthpieces for communication between two states or conditions of life, and thousands through them sought and obtained the proof of immortality, and thus crossed the threshold of Modern Spiritualism. Their lives were one burden, one song, one message, like the murmuring of the seashell, "the spirits are here," and having borne their share of anathemas, revilements and ostracisms, they passed to their reward. The last test given by Mrs. Hardy was to an entire stranger, a new nurse standing by her side, and while her hand was growing cold and her lips white in death.

Does there come a twinge of remorse to any one of us that we did not quite fully appreciate these while they were in our midst? that we did not sufficiently shield and protect them? Then let us atone for our neglect by doubling our diligence and appreciation of those among us to-day who bear the name and the cross of mediums; and you who are endowed with the sacred gift of mediumship, know that it is no trifling matter to transmit messages from one world to another—it is no light thing that the tongue may speak the thought of disembodied minds, or the eye pierce beyond the realm of ordinary mortal vision. Of all beings on God's footstool your souls need to be free and pure, free from anger, envy, malice, and everything that shall attract and leave you to the control of undeveloped souls. Covet earnestly the best gifts, the holiest influences, and deny your right, or the right

of any mortal, to invite through your organs any intelligence inferior to your own highest consciousness or simply to mislead to selfish purposes. Fire is an element that adds much to your comfort; yet uncontrolled by human intelligence what ravages it doth perform. The lightning may become your errand-boy, but unchecked, unbridled, it works ethereal destruction. So with human mediumship; intelligently guarded and cultivated, it becomes a channel of communication between the soul and a high order of angelic ministrations, whilst unaided, unguided and abused, it forms the subtle power that works out human destruction.

Next are the names of Mesdames Newton, Young, Kimball, Dana, Greenwood, Sweet and Mrs. Vezale, the first President of the Society, which at the time of her departure was twenty years old. Then come the names of Blackmar, Mansfield, Ham, Vinton, Dickerson, A. B. Child, Taber, and we pause reverently before the next as the name of one of the most wonderful mediums known to Modern Spiritualism, a name that was a household word in the home of every Spiritualist: Mrs. Fannie A. Conant, the gifted message-bearer for the Free Circle Room of the BARNES of LYONS. A woman of strong, experienced, deep suffering, sharp trials, lofty purposes and noble fruits, "she was the channel through whom were transmitted more than ten thousand messages from the spirit-world to this," and justly earned the title, "world's medium," as, more than any other, she had been at the service of all people and tongues. Her Biography in the library of this Society, rich with incident and profit, will repay the reader.

The names of Calhoun, Franklin, Crowell, Dearborn, Martin, Southern, Brinlawn, bring us to the year 1881, May 4th, on which day occurred the passing of Mrs. Anna, that silent city of the dead, of the earthly forms of two of our members, Mr. Henry Wood and Mrs. Mary Starbird. The former I remember as generous, earnest, quiet, decisive. Mrs. Starbird we recall as one having not a trace of gloom in her nature. The next two to bear and respond to the great summons were our efficient President, Mrs. Addie Perkins and our mother in Israel, Mrs. Mary Stearns. How well we remember these, and our sadness at their flight. How our feet faltered, and the way darkened before us when we saw they were no longer with us to point and lead the way! When I read Talma's description of the triumph of the faith of some Christians, as they have our mother in Israel, Mrs. Mary Stearns. How well we remember these, and our sadness at their flight. 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Written for the Banner of Light.
THE ANGEL OF TWILIGHT.

BY GENE SMITH FAIRFIELD.

Crowned with the golden day's last, sweetest smile—
Halt veiled in night's soft shadow's silvery gray,
Thy gentle kiss in silence links the two
A moment only, then apart they drift away.

Softly and tenderly with breath of peace,
Thou wooest us to soulful reveries;
We lean our tired heads on thy calm breast,
Where discords lose themselves in love-sung melody.

Upon thy robes cling thoughts borne from on high,
Which touch with mystic power our care-dimmed sight
And hearing dulled by life's tumultuous surge,
And lo! we hear and see the inner truth and light.

Welcome, inspiring guest of twilight hour!
Thou wear'st the love of earth with that of heaven,
And bring'st the angels near, our cherished friends,
Whose lives are to our own still more completely given.

Banner Correspondence.

Massachusetts.

BOSTON.—A correspondent furnishes the following: "Queen Victoria's Jubilee was celebrated at 473 Shawmut Avenue, on Monday evening, June 20th. The exercises consisted of readings, recitations, vocal and instrumental music, and an oration and poem delivered inspiringly by W. J. Colville. The rooms were filled to their utmost capacity. Two portraits of Queen Victoria were on exhibition, the one representing her as she appeared when a maiden of nineteen summers and just invested with her regal robes and dignity, and the other as she looks now—a kind and venerable matron. A profusion of choice flowers, principally roses, gave a festive appearance and contributed a delightful fragrance to the apartments; after the exercises, these offerings were taken to the City Hospital; a collection amounting to fifty dollars was taken for the relief of deserving though destitute widows and orphans.

In the address, Queen Victoria was spoken of in terms of affectionate esteem; her motherly character and many womanly virtues were the subject of special eulogy; the events of the past fifty years were hurriedly sketched, and the influence of the British Empire on the rest of the world received special comment. The poem on the name 'Victoria' was pronounced a very able effort.

Mrs. Fries-Bishop and Mr. Colville sang international songs and English ballads with fine effect, and last, but certainly not least, Mrs. Helen Stuart, Edgings called 'Curfew shall not ring to-night,' in a manner to call forth thunders of applause. Mrs. Edgings is deservedly a great favorite wherever she is known, both as a woman, an orator, and an eloquent.

Several mediumistic persons present declared they saw Benjamin D'Israeli inspiring Mr. Colville, and the presence of Victoria's faithful servant, John Brown, was also felt by several sensitives on the above occasion.

BOSTON.—F. W. P. writes: "One of those good, old-time recitations, where spirit-friends have full sway and hold communion with mortals here in earth-life, was tendered to 'Alfred,' the gentle Indian control of Mrs. Eva L. Downs, at the residence of her father, Mr. Pratt, 16 Lexington street, Charlestown District, on Wednesday evening, June 22d, where a large gathering assembled to pay tribute on the anniversary of her controlling her medium."

Among the guests of the evening were Mr. and Mrs. Eben Cobb, Mrs. Maggie F. Butler, Mr. and Mrs. Charles Osborne, Mr. and Mrs. Shackley, Mrs. Waterhouse and many others unknown to the writer. Remarks were made by Mr. Cobb and others.

The festivities were interspersed with singing and instrumental music by Mr. Peck; the rooms were fragrant with choice flowers, and many presents were tendered to 'Alfred,' who, during the evening, controlled the medium and gave some remarkable tests, as also did 'Fond Lily' and 'Wild Flower.' At about ten o'clock the company were invited into the dining-room, where half an hour was devoted to the partaking of refreshments. The medium and her sister, Mrs. Albee, did all in their power to make the occasion a pleasant success, which it proved to be in every particular.

GREENWICH.—A correspondent writes: "The Liberal Church suspended its meetings Sunday, June 20th, to open again in September. All the seating capacity of the house was utilized, with many persons standing in the vestibule.

The surrounding towns were well represented—delegations being present from Belchertown, Amherst, Orange, Athol, Enfield, Dana, also Boston and Leominster.

The desk and platform were beautified with a wreath of flowers, the spontaneous offering of friends from far and near. The speaker was Mrs. Juliette Yeaw; the subject of discourse: 'The last enemy that shall be destroyed is Death.'

After a brief intermission the Lyceum exercises were held in the auditorium, most of the audience remaining—the children occupying the front seats.

The recitations, etc., were many and varied, consisting of reading by Mr. H. W. Smith; reading by Mrs. Johnson and little Cretia Southworth; recitation, 'Friendship, Love and Truth,' by Edna Bessie and Lena Johnson; recitation by Nellie and Mabel Newlin; recitation by the little Johnson sisters (each presenting Mr. Smith with a bouquet of flowers); Miss Grace Smith beautifully rendered 'How Jane Conquest Rang the Bell.' Mamie Southworth gave a fine recitation, also Bessie Johnson, Cretia Southworth and Mabel Newlin. Mr. Frank H. Pope of the Boston Globe gave with fine dramatic effect 'The Vagabonds,' and Mrs. F. H. Pope recited 'Margery Miller.'

After a few remarks by Mrs. Yeaw the exercises were closed with the 'Banner march and song,' the beautiful line filling upon the platform and singing, 'Valiant Men,' and with the final words, 'The Victory is Won,' enthusiastically waving their banners, at which point the little children at the front remained kneeling in attitude of prayer, while the 'Benediction Hymn' was sung. The scene was touching, and the effect left upon the audience will ever remain in memory.

There were general expressions of regret that the parting hour had come, mingled with pleasant anticipations of the opening service Sept. 18th, at which time Mrs. Yeaw will be the speaker."

BOSTON.—Wm. W. Ayres writes: "On Monday evening, June 27th, as noted in the BANNER, a farewell reception to W. J. Colville occurred at 473 Shawmut Avenue, this city. It was my wish to express on that occasion the following appreciative sentiments; time, however, failing for me so to do, I now place them before the public through the vehicle of your columns:

Our esteemed friend, Mr. Colville, has been able, by his own powers and those of his eloquent guides, to draw alike from the fountain of earthly wisdom and the laboratories of the spirit which has given us instruction regarding things new and old—the same to our great pleasure and profit.

While we acknowledge his work in strengthening our faith and hope, we should not forget the influence and support constantly afforded him in his ministrations by a very untrained and worthy Sibyl, whose sweet strains of vocal music have done so much to cheer and to elevate.

And in spite of the insatiable love of liberty and independence which both these friends possess, it is a fact that in the domain of harmony they have been accompanied, organized and led by a popular and scientific English King! Such a mediumistic phase we shall long and happily remember.

PLYMOUTH.—A correspondent writes: "J. Frank Baxter paid an interesting visit recently to Plymouth County, and was privileged to do a good work here. Mr. Baxter is very popular, both as a gentleman and a spiritual advocate, throughout this county, owing to the fact, no doubt, that Plymouth is his birthplace, and was his residence the first thirty-five years of his life. He is consequently well known, and everybody hereabouts enjoys his true confidence. In Plymouth he was developed as a medium, and many date their acquaintance of Spiritualism from some remarkable experiences.

—Wm. W. Ayres.
12 South King.

dence, either in physical or psychological phenomena, resulting from his wonderful mediumship, especially in conjunction with the late Dr. Benjamin H. Cranford, 80 when Baxter comes to Plymouth County, full houses are assured, and further he said, his popularity continues to increase."

New York.

NEW YORK CITY.—George H. Perine writes: "Sunday, June 26th, closed for the season the services of the First Society of Spiritualists, and its regular speaker, Mrs. Nellie J. T. Brigham, who is doing a grand work, will spend her vacation at her home and fulfill engagements in different parts of the country. It was a great pleasure to have Mrs. Brigham, Spiritualism, I think, in time might become the religion of our country."

The President of the First Society, Henry J. Newton, an honest, kind and generous man, should have better support in forwarding the noble work he has so long been engaged in; and it is hoped that an increased interest will be manifested in this Society when its services are resumed in the autumn.

The People's Spiritual Meeting will continue. Although many of our people are away during the summer, there are always strangers enough in the city to make up a good congregation there.

The regular Sunday afternoon services have been resumed at the Perine Mountain Home, Summit, N. J. A large number of representative Spiritualists from New York and vicinity were in attendance at the Second Anniversary service, held on Sunday, June 26th.

The People's Spiritual Fraternity of Newark, N. J., continues to hold its meetings—which are well attended—every Sunday evening at the Liberal League Hall, 177 Halsey street.

NEW YORK CITY.—"B. M. L." writes: "Sunday, June 4th, was the Fourth Anniversary of the People's Meeting, conducted by Mr. F. W. Jones, at Spencer Hall, on 14th street. The exercises consisted of singing, reading, by the conductor, of Emma Train's poem, 'The Upward Groove,' and an appropriate anniversary poem by Mr. Richards, followed with remarks from Mr. Sheldon, Mr. Ellsworth and Dr. Lawrence, after which Mrs. Brigham gave one of her beautiful and practical discourses—beginning with a proposal to give her time every Sunday afternoon to missionary work in any part of this city, where spiritual light is so greatly needed, closing with the poem 'The Inspiration of the address and of the poems was of a high order."

Mr. Jones by his constant efforts is doing a good work for the demonstration of spiritual truths, developing mediums, in speaking, giving public tests, etc. Recently he has opened a hall in Brooklyn for Saturday-night conference meetings, which are creating quite an interest. Prof. Millitz has been giving a series of experiments in psychology under his auspices, which have been well attended and quite successful. Mrs. Goodwin made a good impression at one of these People's Meetings not long since by giving a lecture on mediumship. She also spoke very acceptably before the New York Spiritual Conference.

Dr. Joseph Simms, the distinguished physiognomist, gave a grand lecture before the Liberal League a short time previous to its adjournment for the summer. He has just issued the eighth edition of his great work on Physiognomy, and is sending it gratuitously to the principal libraries in this country and abroad. He is one of the few eminent natural scientists who are willing to investigate and acknowledge the truths of Spiritualism, even when to do so causes a sacrifice of friends and money. He leaves for the Old World in a few days, and will journey east until he arrives in California, where, with his amiable wife, he intends to make his future home, and devote his time to literary and scientific pursuits.

Dr. Babbitt has opened his college for magnetism, and the writer is one of his class who are all deeply interested in his chromopathy, etc. He is deserving encouragement. Mrs. Hyzer is giving perfect satisfaction to the Spiritualists of Brooklyn, by her highly inspirational discourses in that city, having been re-engaged. One or two of the original Fox mediums are present, and through their mediumship manifestations occur at the close of the Sunday evening lectures. Mrs. Holmes, the well-known medium for physical manifestations, has lately renegaded in giving séances, and so far with great satisfaction; by some power the solid steel or wooden rings or hoops are placed on the arms of the most skeptical auditors, while the medium's hands are securely held; musical instruments are carried about the room, lights float in the air, different voices give very intelligent communications to all present, and all are forced to admit that the manifestations are genuine; Mrs. Holmes needs and deserves encouragement."

Indiana.

WINCHESTER.—J. E. Campbell writes: "D. A. Hearrick of Jamestown, N. Y., and C. J. Barnes of Grand Rapids, physical mediums, have been holding circles at my house and immediate neighborhood with good success. The manifestations given are very strong, and ought to be convincing to investigators. Mr. D. A. Hearrick is also an independent slate-writing medium, and on May 24th, while we were all seated outside the house, I arose to go to my work, when Mr. Hearrick said, 'Please be seated again,' and I obeyed. He then called for slates, which were brought him from the house; they were new ones bought that day. He washed them, rubbed them dry, put a small piece of slate-pencil between them, and requested me to hold them with myself. Shortly, to my surprise, we all heard the sound of writing, and soon three R's. At the request of the controlling spirit of Mr. H., I opened the slates and found written on the inside the following:

"FROM THE SUMMER-LAND.

Dear Ones at Home:
This is a pleasure to my spirit to be with you, the ones I love so well. I have been a spirit-student for some time, and now hope to continue on in the good work of helping those on the earth plane. I will do all I can for Brother Raker; tell him to attend to slates.

From your child in spirit-life.
REBECCA A. CAMPBELL.

The other message was written crossways of the above, and read as follows:
'I will try and look after the barn, so don't worry; it is insured and is the best.
JOHN BROWN.'

John Brown was an old friend of mine in Kansas, and I understand his message well. Rebecca A. Campbell was my daughter, who passed to the higher sphere some time ago.

So far as my acquaintance with the mediums extends, I know them to be honest and worthy of the support of Spiritualists."

Connecticut.

BRIDGEPORT.—Mrs. S. A. Dihn, Secretary, writes: "Sunday, June 26th, closed the lecture season with our Society. In the afternoon Mr. Peck gave a very interesting lecture on 'The Science of Immortality' to an excellent audience. In the evening our hall was crowded, some seventy-five additional chairs having been added to the seating capacity. Mrs. Lake delivered a most eloquent and impressive discourse upon questions propounded by the audience—being frequently interrupted with enthusiastic applause."

These workers have done much good for Spiritualism in our city. Mrs. Lake's excellent and reliable mediumship has awakened many to an interest in our philosophy, and we can count on quite a number of converts. Mr. Peck's logical discourses and fine singing add much to the attractiveness of the meetings. Whenever they visit Bridgeport again they will be sure of large audiences.

Our regular meetings will begin again in the fall, when we will have J. Frank Baxter to minister to us for a month."

Wisconsin.

MILWAUKEE.—H. S. Brown, M. D., writes: "Mrs. M. E. Aldrich of Philadelphia, Pa., has been with us three Sundays, and as a trance speaker has given excellent and attractive discourses. She has made many friends, and put new life into the Spiritualist Association by drawing together the believers in our glorious philosophy. She is on her way to California, and would like to make engagements to have her angel friends speak to those who love spiritual truth, or would like to hear spirits give an account of their spiritual experiences and observations and advise them as to the best plans of life on earth. She will turn from the direct route from Omaha to San Francisco to visit our Spiritualists or truth-seekers who wish to hear her angel guides, and respond to any calls between her and Omaha."

MADISON.—G. H. Brooks writes: "I have returned home after nearly nine months of hard work, and I assure you it seems good to be once more under my own vine and fig tree. I have had a very successful engagement, had good houses, and can say our cause in the West is in a very healthy state. We are constantly receiving in our ranks the best of people and thinkers, and those who can give a reason for the hope within. The people of the West are different from their neighbors in the East. They who go to the 'Wild West,' as the people in the East designate it, go to make money, and the higher faculties are many times left to take care of themselves. The free and easy way of the West soon has its effect on them, and spiritual thoughts lose many of their charms. But for all that the Spiritualist meetings are well attended, and an interest awakened to investigate the claims of our philosophy."

Topeka has a good Society, that is endeavoring the best it can to educate the people in spiritual truths. Kansas City has done a good work this winter. I was there over two months, followed by Bro. Howe, who remained five, and if there is not a better understanding of our philosophy it is not Bro. Howe's fault. The Society which I helped to organize in Osgood City, Kan., is still at work in a quiet way, and I am informed is doing much good. There are not very many there, but those who have been harmonized, and are working nicely."

Wichita has gone wild on real estate, so that the Society fell asleep soon after I left, to turn its attention to material things, but I hear its members have aroused again, and how long they will remain awake is not known; it is to be hoped some time, for there is excellent material there for a strong Society."

Denver, the Queen City of the land, is strong in the knowledge of our thought. There has been excellent attendance and good feeling, and I trust a work done that will last. Unity church has quite a sprinkling of our people, who think they can carry water on both shoulders. While I was with the friends in Denver, the Society became reorganized, and put on a basis that if held to will bring it success. I left Bro. Laikin to take my place, and I know the friends will be well fed through his teachings. I shall remain at home some little time, and will answer calls for funerals and weddings, and am open for fall and winter engagements. My address is 124 Charter street, Madison, Wis."

Kentucky.

LOUISVILLE.—Dr. McAbey, Vice President of the Spiritualist Association writes: "A few words in regard to the progress of Spiritualism in our city: The last week of May the people were instructed by the guides of Mrs. A. M. Gladding, of Philadelphia. Although a week-night meeting, she was greeted by a large and appreciative audience, and her address was most convincing of spirit presence. Her exercises were followed by Mr. Edwin Powell, whose tests were called remarkable for their accuracy and very convincing to those who received them of the fact that there was an intelligence outside of himself, his guides asking for 'sketches to rise from their seats that they might receive some evidence of a personal character that their spirit friends were present."

Our Society is in a flourishing condition, organized under the law of the State of Kentucky, which organization protects our mediums from that unjust statute which taxes them two hundred dollars for the privilege of exercising their medial gifts. On June 1st we were entertained and highly blessed by another public meeting, and, considering the fact that an admission fee of fifty cents was charged, our people turned out remarkably well to witness manifestations through the mediumship of A. W. S. Rothmel and Edwin Powell, whose reputation as reliable mediums had already created an intense desire in the minds of our people to be present. According to announcement the well-filled hall was called to order by Mr. Powell's guides, and for three-quarters of an hour they were held spell-bound by the convincing arguments, both rational and scientific, that spirits could manifest their presence in the light, that mortals can hold such manifestations through the physical senses."

After this lecture a curtain was stretched across the rostrum, Mr. Rothmel taking his seat in plain sight, the audience selecting their own committee of five of the leading gentlemen and business men of our city, who placed the medium under such conditions as to make it a physical impossibility for him to use deception. The manifestations that took place were simply wonderful. Musical instruments placed in full view of the audience, and out of the reach of the medium, were played by spirit hands; sketches were called from the audience and received flowers from the same source. There were also marvelous spirit communications signed by friends who have gone before, written on numbers of pocket-handkerchiefs. Many brought their own marked slates and paper, and they also were written upon by the unseen friends; likewise communications received by telegraph, the mediums furnishing a machine for that purpose. For two hours the audience was held in the utmost interest by the marvelous phenomena which took place. We feel like saying to such mediums as Messrs. Rothmel and Powell, God speed, for in that one séance there was undoubtedly more good done in convincing mortals that spirits do return than in all others held during the past year in our city."

Iowa.

MAQUOKETA.—Mary E. Preston, Secretary of the Spiritualist Association, writes: "The work in this place is being carried bravely on, though sometimes at great disadvantage and sacrifice to the faithful few who have resolved that this shall be a center of liberal thought and spiritual truth, from which shall go many rays to enlighten those who are prepared to receive the light. Public sentiment has been, and still is, to a great extent, against us, but we are systematically and persistently making it over to suit ourselves; and enthusiastically believe (some of us at least) that in the future, some event or incident—trifling in itself perhaps—will suddenly reveal an undeciphered of liberal and spiritual thought that will astonish the 'old fogies.'"

We have our regular meetings, interspersed with various little entertainments now and then to help out on the expenses, and let the world know that we are here.

Our present speaker, Prof. J. W. Kenyon, sometimes aptly called 'The Little Original,' has been with us about seven months. He goes in July to camp at Mount Pleasant Park as one of the speakers, and will be accompanied by a large delegation from this place.

Whether we shall be so fortunate as to secure his services after camp or not remains to be seen. At all events we intend in some way to keep the ball rolling."

Missouri.

KANSAS CITY.—Mr. C. W. Spears writes: "Having witnessed spirit-manifestations occurring at Mrs. Moss's séances, I desire to give to the readers of the BANNER OF LIGHT some of my experiences there. Mrs. Moss came from New York City, where she developed the beautiful gift of spirit-materialization. Under the direction of her spirit-guides she came to Kansas City, and for over two months has been holding séances and convincing some of the most skeptical of the truth of spirit-return. Her cabinet consists of a certain drape across a corner of the room. This all are invited to examine and become convinced; there are no confederates and no opportunities for any to operate. Mrs. Moss enters the cabinet, and almost immediately her control is heard, bidding the circle good evening. The medium then will appear in the door of the cabinet for a minute, with a spirit standing by her side."

One evening flowers, fragrant and moist with dew, were brought by the spirits and given to many of the circle. Miss Luella Western has been recognized by several in this place who knew her in earth-life. She often stands in a strong gas-light, where her features are plainly seen. She also sings her favorite song in the cabinet."

An ancient Egyptian Queen one evening stood in the strong gas-light, her robes and jewels glistening with

a beauty not of earth. Her features were plainly discernible, and she looked every inch a queen. An Egyptian belonging to the same band came. The grandeur and majesty of his bearing filled me with awe indescribable as I gazed upon his features."

Lily, a little girl five years old, also delights the circle with her child-like prattle, and often materializes and grants the boon of a kiss to the sitters.

May God and the angels bless this good medium."

Maine.

SOUTH MONMOUTH.—A correspondent states that Frank T. Ripley recently delivered two lectures in this place to good acceptance. His tests—forty-two in all—were mainly recognized as correct."

Vermont State Spiritualist Association.

REPORT OF THE QUARTERLY CONVENTION HELD AT TYBON, JUNE 17TH, 18TH AND 19TH.

The weather was beautiful; nature was dressed in royal robes of green. A sweet spirit of peace and harmony seemed to hold all things in its embrace, as singly and in groups the friends and advocates of religious rights were seen wending their way to "Liberty Hall," where the Convention was opened in due form at 2 o'clock Friday afternoon, by the President, Mrs. Abbie W. Crockett, who, after music and song, gave an excellent opening remarks. Music and song, "Shall We Meet Beyond the River?" Conference opened by Bro. D. P. Wilder. Bro. A. F. Hubbard, Esq., followed with an address, in which he paid a tribute to the effective life-work of our dear risen sister, Nellie J. Kenyon; who was seen by a clairvoyant present to approach the edge of the platform, and smilingly drop a beautiful wreath of spirit flowers on the speaker's brow. Lucius Colburn made some excellent remarks, after which a song by Mr. Prouty, an instructive address by Mrs. Crockett, and more music closed the session.

Evening Session.—The President in the chair. Conference opened by Mrs. Crockett, who, after music and song, gave an excellent opening remarks, after which a song by Mr. Prouty, an instructive address by Mrs. Crockett, and more music closed the session. Evening Session.—The President in the chair. Conference opened by Mrs. Crockett, who, after music and song, gave an excellent opening remarks, after which a song by Mr. Prouty, an instructive address by Mrs. Crockett, and more music closed the session. Evening Session.—The President in the chair. Conference opened by Mrs. Crockett, who, after music and song, gave an excellent opening remarks, after which a song by Mr. Prouty, an instructive address by Mrs. Crockett, and more music closed the session.

Afternoon.—Mrs. Crockett in the chair. Mr. Prouty sang "Over the River." Conference opened by Mrs. Crockett, who, after music and song, gave an excellent opening remarks, after which a song by Mr. Prouty, an instructive address by Mrs. Crockett, and more music closed the session.

Evening.—The President in the chair. Mr. Prouty sang "The Mystic Veil." George A. Prouty, Esq., then addressed us in his masterly manner for one half-hour. Music and song by Dr. W. B. Mills of Saratoga Springs, N. Y., who told us plainly that he should tell us of all he saw and nothing more, if he had to stand there all the session and not say one word. He said he would not attempt to explain the change of vision by which the faces of his friends in spirit were given; he would only say that he recognized by him, while with opened spiritual vision he could see the spiritual forms who are ever present with us, and hear them speak their names, and often their place of residence when living on earth. He first saw Harry H. Brown, then Mr. Hubbard and Mr. Perry, then George A. Prouty, who he said he used to be Sheriff of Windsor County; then W. Sprague, Ephraim Sprague; then J. H. Benson, Paul Dillingham, Benjamin Baker, L. Cobb of Wallingford; N. W. Damon of Proctorville; Z. Glazier, John Gregory, John Straw of Stowe; J. M. Henry, Silas Jennings, C. B. Rogers, W. E. Powers, W. E. Green, C. G. Coolidge, E. Bradley, J. Conkey, M. E. Johnson, N. D. Goss of Barre; Barnum Langdon, E. V. Wilson, Mr. Harrington, who came to Dr. E. A. Smith; John Harrington. Nearly all recognized.

Sunday Morning Session.—Called together at 9 o'clock. President presiding. Before a good audience, Mr. Prouty sang "Come This Way, My Father." Conference was opened in a beautiful and feeling manner by Mrs. Crockett, who called out D. P. Wilder, Dr. Smith and others. After music and song Geo. A. Fuller gave an eloquent and logical discourse, to the evident delight of the hundreds who were listening. Remarks were made by Mr. Miller, Rev. Dr. Nichols, A. Hillard, Chas. Walker, W. Andrews, of Ludlow, C. Cleghorn, Judge Harris and Judge Davis of Greenfield, Mass. Chas. Warner, Nellie J. Kenyon, Hon. Selden J. Finney, of California, Uncle Dan Curtis, Asa Lowe, Col. Mason F. Bill, Carlos E. Bill, H. H. Wolf, Wm. Rogers, C. O. Morgan, Harvey Howes, Wm. F. Perry, Sheriff Chamberlain and Ole Chamberlain. Remarks by Geo. A. Fuller, of Dover, Mass., in regard to his little publication, "Light on the Way." Music by the choir.

Afternoon.—Called to order at 2 o'clock, the President in the chair. After singing by Mr. Prouty, a half-hour was devoted by the speaker to the memory of the arisen workers of the past. Mrs. Crockett made some beautiful and appropriate remarks, as also did Sister S. A. Wiley. Mrs. Weeks read a poem, written for the occasion. Lecture of the afternoon was commented by Mrs. Fannie Davis, Smith of Brandon, and were just entering upon an enjoyment of the feast when a heavy rain-storm compelled us to abandon the grove for the hall, which had come from amidst the green hills of our dear old Vermont; so we regret to say that we lost much of the feast the angels had for us; could Mrs. Smith have finished her discourse. Met at the hall at 5:30, and a free discussion was indulged in for a while, when, on being called to order, Mr. Prouty gave us some music and Mrs. Morgan a séance, giving these names as of spirits present: Viola Going, Geo. Hastings, Susan Holmwood, Orin Taylor of Ludlow, Sullivan White, Lillian Orndall, Ben Fay, Jane Reed and Alice Meeker.

Evening Session.—Called to order at 7 o'clock. Mr. Hubbard, being called upon, gave some music and Mrs. Morgan a séance, giving these names as of spirits present: Viola Going, Geo. Hastings, Susan Holmwood, Orin Taylor of Ludlow, Sullivan White, Lillian Orndall, Ben Fay, Jane Reed and Alice Meeker. Evening Session.—Called to order at 7 o'clock. Mr. Hubbard, being called upon, gave some music and Mrs. Morgan a séance, giving these names as of spirits present: Viola Going, Geo. Hastings, Susan Holmwood, Orin Taylor of Ludlow, Sullivan White, Lillian Orndall, Ben Fay, Jane Reed and Alice Meeker. Evening Session.—Called to order at 7 o'clock. Mr. Hubbard, being called upon, gave some music and Mrs. Morgan a séance, giving these names as of spirits present: Viola Going, Geo. Hastings, Susan Holmwood, Orin Taylor of Ludlow, Sullivan White, Lillian Orndall, Ben Fay, Jane Reed and Alice Meeker.

dings, A. A. Anderson, Carrie Fuller (wife of Byron Fuller), Sarah Black, John Blomquist, Moses Barrett, John Forrest, W. Harrington, Ida Gates, Judas Merrill, Susan Marble Vaughn, William Green (his wife Edna and daughter Helen are here), Mrs. H. O. Hadwin, Helen Prouty, Emma Smith, the most talented and Ella Spaulding of Reading. Resolutions of thanks were read by the Secretary and adopted by the Convention, thanking all who had so kindly and generously aided us. Tests were nearly all recognized during the Convention. After song by Messrs. Stoddard and Prouty, the Convention closed its sessions at 10 o'clock, without locating the October Convention, of which an announcement will be made hereafter.

A feeling of deep satisfaction was shared by all who had helped carry on the Convention, which was a grand success every way, the large attendance being over the most sanguine expectations. I think the grove held the largest audience I have seen on such an occasion. The managers desire to especially thank the singers for the part they sustained so well. It is with heartfelt gratitude to the noble band of workers still in the form, and the still larger band on the other side, that I respectfully submit this report.

LUTHER O. WELLES, Secy.
Proctorville, Vt., June 10th, 1887.

Grove Meeting in Michigan.

To the Editor of the Banner of Light:

On Sunday, the 19th of June, was held the second regular spiritual meeting of the season at Wager's Grove, three miles north of Dewitt, where were gathered about four hundred people to listen to the inspirational discourses given through the mediumship of Mrs. Walton of Williamstown, Mich., assisted by Mrs. Carrie May, of Dewitt. Mrs. Walton is one of the pioneers on the Spiritualist platform, and possessed of rare mediumistic powers, delivering her addresses with all the grace and eloquence of an orator. The subject of the morning discourse was "The Harmonical Philosophy as Contrasted with the Teachings of Orthodoxy." The address was preceded and followed by poems on subjects given by the audience. Both lecture and poems led the skeptical orthodox brethren of different denominations, who were there in great numbers, to think in a way that can have but one ending. I can not say what may be the creed or sect; they will but commence to investigate the Spiritual Philosophy with earnestness and candor, they cannot fail to be convinced of its truth.

Services for the afternoon commenced with a poem for a lady present entitled "My Loved One Gone Before," showing that the change of death is but a change of scene, and that to mourn the departure of our loved ones as gone from us forever, is but the relic of a bygone age. The discourse was in reply to the question, "Why do many people investigating the Spiritual Philosophy require so many tests before being convinced of its truth?" The discourse left an impression on the minds of those who heard it, that no one can ever forget. Much fruit, Mrs. Walton closed the exercises by calling for three subjects for a poem which she would blend into one. The subjects given were "Heaven, Earth and Hell." Mentally calling on her trusty guides, in a few seconds she gave one of the grandest poems, blending the pleasures of heaven, the terrors of hell and the duties of earth in one theme; inculcating the truth that all might see they were but one in reality, if they would live according to the counsels of their loved ones gone before; that as we leave this life so do we enter the next, but with increased facilities for improvement and progression; pleading that our watchword should be holiness, better actions and holier thoughts, thus preparing ourselves to enter life in the happy Summer-land, and fill a sphere of usefulness that will be a credit to the earthly life.

CHARLES E. ARMSTRONG.
St. Johns, Mich., June 20th, 1887.

New Publications.

THE LATEST STUDIES OF INDIAN RESERVATIONS. By J. B. Harrison, author of "Certain Dangerous Tendencies in American Literature," etc. 16mo, paper, pp. 233. Philadelphia: Indian Rights Association.

As a representative of the Indian Rights Association, the author visited and examined the schools for Indian youths at Carlisle and Hampton, and subsequently, equipped with letters from the Commissioner of Indian Affairs to all the Indian Agents, and from the Secretary of War to Commanders of forts and military posts, he proceeded to visit, observe and report as fully as possible the condition of the schools, farming, home-life and missionary labors, and the general and special relations of the Indians to civilization on the principal Reservations. He was employed in this work six months, and the result thereof is herein recorded.

POEMS. By Mrs. D. H. Van Nostrand. 16mo, cloth, pp. 132. For sale by Colby & Rich, Boston.

Without any experience as an author, and wholly unaware of possessing any ability to write them, these poems have been produced under conditions that entitle them to be termed inspirational. They are of various degrees of merit, and spiritually-minded readers will find in the collection much that accords with their hopes and anticipations of a better life.

INFANT PRaises. Edited by J. R. Sweeney and W. J. Kirkpatrick. Long 16mo, boards, pp. 123. Philadelphia: John J. Hood.

A collection of songs, hymns and music, specifically termed "sacred," for evangelical Sabbath schools.

CASELL'S NATIONAL LIBRARY.—This series of standard works at a dime each has reached its seventy-fourth volume, the recent issues being "The Discovery of Guiana, and The Journal of the Second Voyage Theroite," by Sir Walter Raleigh; "The Natural History of Selborne," by Rev. Gilbert White, A. M., two volumes; "The Angel in the House," by Coventry Patmore; "Murder as a Fine Art—The English Mail Coach," by Thomas De Quincey; "Trips to the Moon," by Lucian; "From the Greek," by Thomas Frankkiln, D. D.; "Julius Caesar," by Shakespeare, with illustrations from North's "Plutarch"; "Diary of Samuel Pepys, 1660-1668," by H. H. Boyesen. An amusing sketch of negro child-life is contributed by Miss J. O. Glaston, and finely illustrated by E. W. Kemble. Some charming scenes in English rural life are given in illustrations accompanying an article by Frank Stokton. An amateur photographer, Alexander Black, in an article entitled, "The Amateur Camera," gives important suggestions to those who would be artists (that line) instructions not found in books. "Pan and Junia's" meet with new adventures, and the papyrus of "Jenny's Boarding House" make a pleasing discovery. Short stories, pleasing poems and attractive engravings in profusion complete the number. The Century Co., New York.

WIDE AWAKE.—George Washington's Boyhood. His Terrors and His Companions. In the interesting subject of the opening article, an illustration of what forms a fine frontispiece to the number. In "Every Inch a Queen," Mr. Hallway gives a brief sketch of the earlier part of the life and reign of Queen Victoria, adapted to the comprehension of youthful readers. A full-page engraving of the statue of Victoria in Windsor Castle accompanies it. Some account is given of the "Annex" as Harvard College, with several views of interiors in illustration. A finely illustrated poem by Harriet Prescott Spofford, "Beside the Dove," based on a familiar incident in the life of our country, is a marked feature of this number, that, with the "Annex," etc., in addition to the other articles, is one of the best that has appeared. Boston: D. Lothrop & Co.

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We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of the truth of the statements made. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for publication.
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Before the coming light of Truth, Creeds tremble, ignorance dies, error decays, and humanity rises to its proper sphere of knowledge.—*Spirit John Pierpont.*

For additional editorials see third page.

Jesus—The World—Evolution.

A recent discourse of Rev. M. J. Savage attempts the task of establishing in the popular mind a clearer and better understanding of the mental and spiritual attitude which we ought to maintain toward Jesus of Nazareth. Are we to look upon him, he asks, as one whose words and whose intellectual conception of things were infallible? The answer which he frankly makes is, that he thinks we must draw a distinction between the spiritual side of the man and his intellectual conception of the world. He regards Jesus morally and spiritually as perhaps the supremest soul that the world has ever seen; the attitude in which he stood toward God and his fellow-men was as perfect as anything we can yet conceive. Nor is it possible for this spiritual ideal of Jesus ever to be outgrown, since it seems the perfection of feeling toward both the divine and the human.

But as a matter of fact, observes Mr. Savage, Jesus did share the intellectual beliefs of his age. He was the natural product of his people and his time. His outlook over the world was the Oriental outlook and not at all that which is characteristic of the Occidental or the civilized and developing world. There is no trace anywhere of his having been interested in what we call science—of his having had any concern in regard to the theories of the heavens or the earth, or the origin, nature and development of man. He undoubtedly accepted the commonly received ideas of his age, and was not even stimulated to say one word concerning these great matters of mental truth, mental discovery and mental development. Taking his literal teaching, Jesus evidently believed that the world was speedily to come to an end; hence it never occurred to him to lay down laws for the future government of a civilized world on this planet.

Jesus believed, said Mr. Savage, that the present order of human society was to be speedily brought to an end; that there was to be a supernatural interference, and the establishment of a divine order in the place of the present human one. Therefore it was quite natural for him to lay down such laws as are recorded as proceeding from his lips for the government of the little church while it was awaiting this supreme moment of divine revolution and reconstruction. And he, very naturally, asked why men should worry about laying up money, why they should care to change their position in life, why ambition should engage them, why they should busy themselves about matters of science or trouble themselves about matters of wide-spread reform, or lay out plans which might take centuries to realize, when, as he said, the Son of Man was to return from the heavens before the existing generation passed away, and the old order of things was to disappear and all things were to become new!

We are therefore to remember, informs Mr. Savage, that Jesus was legislating for a passing phase of society instead of for the growing order of a developing civilization. The theory of society which is advocated and upheld by the Russian novelist, Count Tolstoi, who is engaged in reviving and retranslating the Gospels, is one, therefore, which is impossible of realization as men are at present constituted.

In carrying out his mistaken conception of Jesus and his teachings, Count Tolstoi would—in addition to the sweeping changes, church, national and social, which he declares to be necessary—abolish science, all speculative, theoretical science except what was needed to minister to human welfare in the ordinary sense of the term. He would abolish everything like philosophy and literature; all art, all cultivation of the beautiful for its own sake merely. He would do away with personal adornment as leading to the development only of the carnal side of our nature, and so constituting a temptation to do wrong. In short, he would have us merge our individuality in the common life of the world. He thinks the true life consists in turning directly away from it.

All this, which Count Tolstoi regards as but strict obedience to the literal commands of Jesus, Mr. Savage considers impracticable and impossible; every impulse of human life is directly in the face of such a theory as this. It offers a certain kind of food, mental and spiritual, but men are so constituted that they will

not eat it. This is far from being a perfect world, and we should all of us escape our needed schooling if it were perfect. And if a man wishes to serve society he ought to do the one thing which character, temperament, experience and training fit him to do best.

We are apt to forget, says Mr. Savage, that man is something besides a body, something besides the possibility of being cold, or hungry, or naked, or feeling a throb of pain. We forget that it is not only part of man, but even a higher, nobler part of him—this part which dreams, imagines, thinks, reaches out after ideal beauty, thirsts for truth as lungs do for air, without questioning once whether truth be practical or impractical. There is, in fact, no truth within the reach of man that ultimately is not practical, that does not play its effective part in developing man to the highest and noblest he can become.

According to Tolstoi, God comes to the world to tell us that we should be this kind of a man or woman, and expecting us to become such at once as a cure for all our evils. If, replies Mr. Savage, God wanted us to be that kind of man, why did he wait so long before telling us anything about it? Why did he not make the world in the first place to run in the channels in which he desired it to run? It would have been just as easy to make that kind of a world as the existing one. But, practically, he has made a world on the opposite plan. He has made one whose course is represented by the scientific philosophy of evolution, which sums up the law of human development by saying that it is a process of growth from the homogeneous to the heterogeneous, from the similar to the dissimilar, from the simple to the complex; a process of division and specialization, a plan as true in the making of a solar system as in the growth of a plant, the development of an individual man or the development of a nation.

Every step the world has taken toward civilization has been away from the theory advocated by Count Tolstoi as in obedience to the literal commands of Jesus. And those nations which are called Christian are the furthest away from this ideal of any nations in the world. Mr. Savage is forced by every sufficient reason to believe that this world is about the kind of a world that God intended it to be—a world in which slavery, polygamy, war, cruelty of every kind, crime, heart-ache and death are all possible; intended it, because he has actually made a world in which they are possible. The problem is how to reconcile this with the All-goodness, Wisdom and Love. Mr. Savage proceeds to do it thus: That which we call evil may be permissible, provided it be not permanent in the case of any individual soul; and provided, too, it plays some part in the development of men and women, some part that was needed, that could not be spared if men and women were to become what the Over-Soul intended them to be. He believes that this old earth finds its chief reason for existence in the fact that it is a training school, a mental, moral, spiritual gymnasium, that is to find its reason for being, by-and-by, in the outcome, the results of the development through which we are passing, the issue of the experience we are going through to-day.

This world is a training-school for souls—a place for men and women to learn. They make mistakes, and learn by making them. They learn that that is the wrong way to go. They learn wisdom in having freedom of choice. They learn to select what is best. They learn what is best for themselves, and what is best for others also. A world through which people shall pass and come out at last developed and trained individuals for an eternal career, is unspeakably more worthy than a nursery of children who are to remain forever innocent and undeveloped. It is through struggle, toil, suffering, sin and death that the soul attains, by divine evolution, to that "rounded" perfection which is its inherent birthright.

Healing the Sick.

It is against "the law" in New Hampshire, New York and various other sovereign States, to heal the sick by "the laying on of hands," as Jesus is reported to have done in the olden time. And the law was enacted by professed Christians! If this thing goes much further in this country in the interest of medico-creedism, honest people will be ashamed to be called Christians. It is truly a ludicrous condition of things, when we have on the one hand the bible teaching us of healing in the manner specified above, that those who tenaciously adhere to the words of scripture should so recklessly rebel against the healing of the sick, which Spiritualist mediums accomplish by magnetic treatment. Certain of these very bigots, however, are of late adopting this simple method of cure, calling it "Christian Science!" when, the fact is, if they accomplish anything, it is through mediumistic power which they possess, mayhap unconsciously. These people are countenanced by Christians, so-called, through fear that Spiritualist healers will draw away from the churches those who need magnetic treatment.

Then, again, there is another class who object to our healing mediums practicing, namely, the medical faculty, whose craft is in danger in consequence; and the latter are endeavoring to have laws passed in the different States, providing, under severe penalties, that none but "diploma" doctors shall practice. In twenty-nine States, we are ashamed to be obliged to say, they have succeeded. In others their endeavors have signally failed, as these columns can testify.

If a person can be cured of disease without the use of drugs—and those which are diluted by pharmacists, as has just been proved by the investigations instituted by the New York World newspaper—why should people be compelled, by law, to use such drugs? It is simply preposterous.

For over eight years past the Diploma Doctors have been endeavoring to have a law enacted by our Legislature making it a criminal offense for any one to practice in Massachusetts unless furnished with a diploma issued by a commission of the medical faculty, although the practitioner may be more competent to heal than those who were to sit in judgment upon him; but the good sense of the members of the General Court—those who served on the committee—in every instance gave the petitioners leave to withdraw. Even some among these selfsame doctors, who so persistently as a body attempted to obtain such a law, have individually in many cases when they could not diagnose the disease of a patient, resorted to our healing and clairvoyant mediums without wishing it known that they were "physicians of regular standing." Then, after curing their patients, they have received the credit due alone to the medium. We know of many just such cases.

Another thing the general public are not fully cognizant of, but which they should be, is

the fact that in this State alone there are many healing mediums, male and female, who have practiced for years with great success, who have seldom advertised in any newspaper. We will cite one case in this city of a medium whom we have known for thirty years and over, Mrs. H. K. Little, (controlled by Spirit John Dix Fisher), who was, before passing to the higher life, well known in Boston as one of the most competent medical advisers of his day. He was chiefly instrumental in founding the institution for the blind at South Boston. This spirit doctor also controlled at different times for quite a long period Mrs. J. H. Conant, who was connected with this paper for over nineteen years, and we were cognizant of many wonderful cures in that time made by him through her agency.

To illustrate the power of the spirit over matter, we will cite merely one instance in the career of Mrs. Little, the truthfulness of which can be attested by her husband and others. Owing to her too frequent sittings she became herself an invalid, from the almost constant taking on of the unhealthy aura of her patients, until finally she was stricken with paralysis. The case was so bad that her life was despaired of, as she was obliged to lie in bed without the power of using her limbs. But Dr. Fisher assured the husband that he could cure her; and he did. He would entrance her daily, take her bodily from the bed, walk her across the room for some time, and then replace her in the bed. When told repeatedly what had been done, she declared it was an impossibility—that they could not make her believe she had been out of her bed at all. But at length, after the Doctor had exercised her sufficiently, she began to have once more the use of her limbs, and ultimately recovered her health. She is now, or was when we last saw her, more robust than ever before. We make this statement without her knowledge or consent, therefore the reader will understand that it is not in any manner to be considered as an advertisement of the lady's healing powers by and through the instrumentality of our dearly loved friend, Spirit Dr. John Dix Fisher.

As practical evidence of what has been done for human good before the public eye by a magnetic healer, and as substantial reasons why other possessors of the same power should be left as free, legally, to operate with their beneficent gifts among the suffering as he was when on earth, we cite the following from the record of the life-work of Dr. Newton:

As long ago as 1838 Dr. J. R. Newton commenced practice in Cincinnati, O., as a public healer, and treated about one hundred a day with remarkable success. He said to his honor, he gave the credit to whom it belonged; acknowledged the presence and recognized the invaluable assistance afforded him by his spirit guides and helpers. Here are a few of the thousands of cures performed by him in the early days of his practice:

Miss Catharine Johnson, Sixth street, blind for fifteen years, restored in fifteen minutes to light and work as well as when a child.

H. Oldham, Camden, O., restored from paralysis and rheumatism in half an hour, to walk without limping.

Daniel Rice, near Kokomo, Ind., hip disease, confined to bed four months; left his crutch and walked to hotel.

Maria Louisa Crane, Cincinnati, O., spine disease over two years, legs withered and drawn up; five months previous to being cured could not be turned in bed, but lay in one position. Fully restored; it is not probable that a more wonderful cure has been for ages.

Miss Sarah Hinesy, Somerville, O., had not stepped on her foot for eight months; with thirty minutes operation left her crutches and walked to hotel.

Mrs. Brownwell, 238 George street, had lost all use of her limbs by spinal disease and weakness; had not walked for eight months; restored in twenty minutes, so as to walk about the house and out doors.

George Bechtold, Newport, Ky., daughter aged six years, spine disease, and never walked; with fifteen minutes operating, run about the room.

Miss Harriet Hall, daughter of Louis Hall, M. D., Cincinnati, could not speak plainly, and for five months had not spoken above the slightest whisper; was perfectly restored, with clear, pleasant voice as any one.

William C. Brown, Court and Western Row, inflammatory rheumatism. His entire flesh was so sore that he could not be touched without great pain. In fifteen minutes he arose from his bed cured, and walked nearly a mile.

Frances Hart, fourteen years old, Cincinnati, hip disease, walked on all-fours if her crutches were taken from her; cured in thirty minutes; never used crutch afterward.

Jane Scott, Cincinnati, lame ankle, scarcely able to walk for twelve years; made to walk without halt or limp in fifteen minutes.

Dr. Newton has passed to the higher life, but he is remembered in the grateful hearts of the many thousands he relieved of suffering and restored to health; and that excellent book, "The Modern Bethesda," is a monument to his memory and his worth more enduring than marble. To that book we refer our readers as one highly instructive in the reliable information it gives regarding the natural gift of healing.

The experience of A. S. Hayward, magnetic healer of Boston, illustrates the treatment visited—where they have the power—by the opponents of improved remedial methods upon those who are in daily exercise of them for the benefit of humanity. This gentleman was prevented in 1883 by the Allopathic doctors of Saratoga Springs from giving magnetic treatment under the alleged complaint of the people, while the doctors admitted to him—so he informs us—that no one save themselves had uttered a complaint, they considering that magnetic treatment, according to their interpretation of the unjust medical law, was a crime.

Mr. Hayward had visited this health resort annually for some fourteen years previously, and the citizens of the place, also sundry visitors, earnestly desired his treatment; the allopathic doctors, however, wanted the practice for themselves, hence the attempted arrest of Mr. Hayward. The society which caused legal proceedings to be commenced, it is alleged, ceases to exist as a society, but the individual doctors still are watching their interests, and can, when it is for their interest, enter a complaint, and cause trouble and expense to all clairvoyant and magnetic physicians who may be in their county trespassing—as far as exorcising their God-given healing gifts at the request of sick who desire and need their services is concerned.

Mr. Hayward has but recently been called upon to face the opposition of the Regulars in New Hampshire. According to the information furnished us, a party from Washington, D. C., in the employ of the United States government, became much reduced and exhausted by too close application to his business, and was advised to seek restoration in the vitalizing air of the Granite State. He

"MODERN BETHESDA; OR, THE GIFT OF HEALING REVEALED. Being some account of the Life and Labors of Dr. J. R. Newton, Healer, with Observations on the Nature and Source of the Healing Power, and the Conditions of Healing by A. S. Newton. 8vo, cloth, pp. 32, with portrait.

journeyed to the State, and was benefited for a few days, when reaction set in, and he found himself fast losing his strength. The physician attending him was puzzled to know what to do in the premises, and desired consultation with other physicians of his school; but the wife, as well as the sick man, wanted the magnetist in question, and sent to him to come at once to them in their distress. Mr. Hayward wrote to them in reply, saying that he would come to them as a friend, but could not come as a practitioner, as the laws of New Hampshire were such as would impose fine and imprisonment upon him if he attempted to heal the sick in that State—providing any prejudiced or self-interested doctor or other individual entered a complaint against him.

The wife of the sick man at once telegraphed for Mr. Hayward to come as soon as possible; and in deference to the earnest desire of these people he complied, treating the patient successfully and doing for him a work entirely outside of and beyond the range of the ancient methods of mere drug-medication upon which the State has seen fit to set its official seal of approval. Here is a clear case where the relief of human suffering is regarded as a crime; and Mr. Hayward rightly is indignant at the thought that in the legitimate exercise of his business and at the earnest call of a stricken invalid, he was forced to assume the character of a law-breaker. Cases like this cannot fail to be provocative of thought in coming time, as to the gross injustice of all medical-monopoly laws.

The present struggle over the "medical law" of Maine—which Gov. Bodwell vetoed, in which fearless action he was sustained by the Senate—is doing much good in educating the people up to a standpoint where they will discover that nine-tenths of the causes operating to produce the passage of restrictive medical laws have their spring in a determination on the part of the regular practitioners and their allies to force the people, "will ye nil ye," to employ them whether the patient has any confidence in their methods or not.

The New Theology.

A writer—no doubt clerical—in the editorial columns of the Boston Sunday Herald, taking up Prof. Park and his position in reference to the atonement, offers the true remark that "there can be no question that the old religious beliefs of New England must go before the larger intelligence of the age and the broader views of religious truth which now prevail. The relation of God to man must have a freer statement, and a great deal which used to be taught as a matter of divine revelation must be conceded to have had no existence outside of the theories which men framed about it."

The issue is over Prof. Park's insisting on the doctrine of the atonement as a Christian dogma. He makes it the centre of Christianity, whereas the writer in the Herald holds that the Christian Church as a whole has never lost sight of the central principle of the incarnation. When this is received in its full significance he thinks that the special doctrines which have been derived from it will shrink into diminutive proportions. He declares that the entire system of theology is slowly changing, from making the atonement the centre to making the incarnation the centre of human destiny and the source of human strength. When, he observes further, the slow evolution to a broader point of view is reached, it will not be found that the great truths which are revealed in Christianity are essentially changed, "but that they are seen better in their relation as the plan of God for the direction of human life on a larger scale than men have always been able to arrange or think."

The larger and freer minds are ready to admit that the present is a period of transition in matters of theology. A new age has dawned. Dogma is giving way before spiritual life. Men of the iron-clad convictions of Prof. Park, who would destroy what he considers established rather than suffer its self-contained forces to work out their inevitable development, must be contented to be left behind, hoping for a larger illumination in the light of larger conditions of the other life of which they have so limited a conception. Prof. Park is afraid that the death-knell of the pulpit has been sounded in the common statement that the atonement has been "overworked."

The expression precisely expresses the present situation in what are justly named "the traditional New England churches." It has been the atonement dogma always, and the incarnation doctrine has been neglected. It was a limited atonement that drove off the Unitarians from Orthodoxy; they felt that it left for the vast majority of mankind no hope of spiritual help here or hereafter. Consequently as a means of salvation it was practically fruitless. The so-called new departure in theology, of which Andover stands forth as the representative and head, has undertaken to overthrow and set aside this dogma, and to bring men back to the belief that the mission of Jesus was, not to thrust mankind out of their divine inheritance, but to maintain the keeping of humanity more securely in the hands of the loving and gracious Father.

Thus does it seek to make his relation to humanity the broadest possible, subordinating everything else to that. And thus, too, is the doctrine of a future probation made an incident of a truth so all-embracing—a truth that occasions the present tumult in the churches by its vigorous struggle for recognition. It aims to set forth God in the character of a friend of man, and not his enemy.

Spirit-Telegraphy.

We have been greatly pleased the past week by a visit from his home in Cleveland, Ohio, of CAPT. W. WILSON, one of the most sensible and genial gentlemen we have ever met. He is a thorough, untaken Spiritualist, and reports the Cause as in a flourishing condition in Cleveland—which city has received a great impetus in the spiritual line by the development of a telegraphic-medium, by which telegraph operators can read the raps (sounds) distinctly. It is unmistakable evidence that "the dead live," and can communicate to earth's people through media instruments as intelligently as if in possession of their wholeness earthly bodies. Our readers are already cognizant of the detailed statements in this connection; but it is well to often advert to the wonderful fact that the telegraphic wires between the two worlds are in daily use! And it is to the everlasting honor of our friend, Capt. Wilson, that he first brought out Mr. W. S. Rowley, through whose mediumship the spiritual despatches are given.

The whole edition of the BANNER of June 25th, which contained Dr. Alfred R. Wallace's lecture in San Francisco upon Modern Spiritualism, was speedily exhausted.

How Kellar Explains Slate-Writing.

The Seybert Commission do not inform the public of the means employed by "an eminent professional juggler" to produce independent slate-writing, though it is stated that he, "Mr. Kellar, afterward revealed his methods to Mr. Farness." Information on this point would have been very acceptable to the public, enabling it to judge how far his methods correspond with those followed by Dr. Slade. The keeping back of these "methods" leads us to conclude that they would not bear public examination.

The Commission's own explanation is given; why not that of the juggler? Fortunately we can fill the hiatus, and give our readers an opportunity to compare Kellar's "methods" with those of Slade.

A reporter of the Philadelphia Press held an interview with Mr. Kellar about the time of his séance with the Seybert Commission, and gave a lengthy account, published in the Press, and subsequently in the New York Sun and other papers, in which occurs the following:

"There are as many different methods of slate-writing now-a-days as there are of rolling off a log. The mediums perfect systems every day, but I keep up with them. One slate-writer floored me once for a little time, but I soon caught up with him. How do you think he worked? This was the way. Before coming to the séance he wrote out a sentence on a slate in tar carbon, a material that on a dark surface is invisible, and will bear any amount of washing without coming away. When he put the slates together he burst between them a little capsule of pure hydrogen, and then quickly closed them. The gas, combining with the tar carbon, made the writing plain."

Though this is an explanation of how another performed rather than how he performs himself, it is fair to presume, since, as he says, "the mediums perfect systems every day" (what an innumerable variety of "systems" there must be by this time), and he manages to "keep up with them," that he follows their lead.

Appropos to the above we append the following, published in our London contemporary, Light, and other papers:

"Harry Kellar, a distinguished professor of legende-mani, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglington, at Calcutta, regarding which he said:

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences, I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary method by which Maskelyne and other conjurers imitate levitation or the floating test, could not possibly be done in the room in which we were assembled."

The attention of the Commission is respectfully called to the peculiarly antithetical statements of one upon whom they evidently rely as the chief witness for "the prosecution." Perhaps they can inform the public which set of diametrically opposed affirmations they consider the most reliable.

Salaries of Ministers.

Here is a list of the salaries of the most prominent Protestant ministers of New York City. What would the humble Nazarene say were he here to read the list? The best paid minister is Dr. John Hall, a brainy man from the north of Ireland, who preaches to \$200,000 every Sunday; he also gets a salary of \$20,000 a year, and makes \$5000 by his newspaper and magazine articles. Dr. Morgan Dix, the chief pastor of Trinity Church, Corporation, the wealthiest in America, receives \$15,000 yearly. Dr. William M. Layler of the Broadway Tabernacle gets the same amount; besides, he does literary work and lecturing that brings his income up to \$20,000. Dr. Charles Hall of the Fifth Avenue Presbyterian Church, is paid \$15,000. Dr. Parkhurst of Madison Square Church, gets \$12,000. Dr. Paxton, who preaches for Jay Gould and others less wealthy, gets \$15,000. Rev. Robert Collyer is paid \$10,000.

"The Better Way."

A new eight-page weekly, bearing the above title, has made its appearance in Cincinnati, Ohio. It is to be devoted to the interest of Modern Spiritualism, though not entirely so, the publishers announcing their intention to be "to secure a clientele of a more catholic spirit than usually comes to a newspaper which is wholly devoted to Spiritualism."

THE SPIRIT MESSAGE DEPARTMENT opens with an invocation, full of aspiration for all that is good and true in earthly discipline. Questions are answered by the Controlling Intelligence regarding the effect of mortal desire upon the power of manifestation by spirit-friends, the best method of conducting developing circles, terrestrial displacement on the Atlantic coast, and Spiritualism and its relations to Christ and his "second coming"; and messages are sought to be conveyed by Augusta Currier to her co-workers on earth; by Mary Evans, to friends in Richmond, Ind.; by William and James Dorsey, to their people on Prince Edward Island; by Sarah Ann Curtis to those who knew her in Portland, Me.; by Charlie Russell, to friends in Akron, O.; by George A. Sawyer, to relatives at Grand Rapids, Mich.; by Winnie Graves to her mother (who was in the audience); by Hannah Miles to parties in Greenfield, Mass.; and Annie Churchill, to friends in Sacramento, Cal. We desire to emphasize the truth of the following paragraph from the message of Augusta Currier—giving as it does the status of the movement, and the methods employed by the unseen workers to compass its steady advance:

"We Spiritualists are prone to look only upon the manifestations of Spiritualism in our own ranks, and to note the progress and count the results by what we find there, not fully realizing that in out-of-the-way places, in the arena of public life, in every department of existence, the cause is making its way and using its influence. In the person's study and the editor's sanctum this great and moving force is doing its work, and in the laboratory of the scientist, as well as in the author's closet, it may still be felt. In accomplishing its mission, even though it is not credited with that which it performs. I am glad to know this—for I do know it as a fact."

A friendly letter from G. W. Kates announces to us his marriage at Lookout Mountain Camp, to Miss Zaida Brown, the well-known tele medium and trance lecturer of Atlanta, Ga.; and that next fall the twin propensities to journey and labor in the West. Their address will continue to be Chattanooga, Tenn. We wish them joy in their new relationship, and the fullest success in their work on the "spiritual platform." We note that the publication of Light for Thinkers closed with its issue of July 2nd—its having been merged in the new paper, "The Better Way." We shall be sorry to see its genial face no more.

New York Advertisements

Banner of Light.

BOSTON, SATURDAY, JULY 9, 1887.

ALL SORTS OF PARAGRAPHS.

A FOURTH OF JULY RECORD.
1. Was a wide-awake little boy
2. Who rose at the break of day,
3. Then he was off and away,
4. Although they were steep and high;
5. Was the number which caused his haste,
6. Because it was Fourth of July;
7. Were his pennies which went to buy
8. A package of crackers red;
9. Were the matches which touched them off,
10. And then—he was back in bed.
11. Big plasters he had to wear
12. To cure his fractures sore;
13. Were the visits the doctor made
14. Before he was whole once more.
15. Were the dolorous days he spent
16. In sorrow and pain; but then,
17. Are the seconds he 'stop to think
18. Before he does it again.
—Lillian Dwyer Rice, in St. Nicholas for July.

The appointment of Lewis Morris to write the inaugural ode for the Imperial Institute practically disposes Alfred Tennyson as Poet Laureate of England.

The weak thing, weaker than a child, becomes strong one day if it be a true thing.—Curlye.

The war cycle, a velocipede that carries ten soldiers, is considered so valuable in England that one is to be built for twenty-six men, thirteen to work the vehicle and thirteen to ride.

There are, in fact, all sorts of mistakes in all the trades and professions, and this recalls a word-battle between a lawyer and a doctor: "Your mistakes are fatal," said the doctor, "when your clients are found on the scaffold." "And yours," said the lawyer, "when your patients are found in the graveyard."

As the milk gets poorer the milkman gets richer. It's true without being a paradox.—Philadelphia Call.

The Pennsylvania Legislature has passed a bill requiring that all judicial executions for capital crimes in that State shall be accomplished by means of electricity.

In Ohio a woman can sell, mortgage or lease the house or land which she holds in her own name without consulting her husband.

At an American exhibition in London there is exhibited a fire-proof and water-proof villa composed entirely of straw compressed to form artificial wood.

A MODERN PRODIGAL.—"Suppose I shall see you at your father's funeral to-day," said a friend to a young man of the period. "Nay," should like to be there, but I'll be busy in court, opening a succession, and heading off mother in a will contest. See you later if I succeed."—Ez.

A HINT FOR UGLY SAM.—The Japanese have adopted a plan for providing the money necessary for coast defenses, which relieves the mass of the people of the charge and throws it upon the class chiefly concerned. With the permission of the Mikado, the wealthy classes of Japan are subscribing sums ranging all the way from \$1,000 to \$100,000 for this purpose. No sum less than \$1,000 is accepted. Since Congress shows no desire to move, to any adequate extent, toward defending the sea-coast of the United States, suppose these law-makers amend the Constitution so that each State may be allowed to call upon its patriotic citizens to subscribe money for the defense of its own particular harbors.

A man's funny bone, we presume, enables him to "laugh in his sleeve."—Yonkers Statesman.

A good story is told of a prominent business man, who is an Englishman by birth. When he first came here he was ordered that his letters be directed to him at Albany. His names begins with H, and every day he would go to the post office and ask if there was any mail for him. He always got the same reply, until one day he should be heard through the delivery window and yelled: "Man, what are you looking in the Hay box for? My name begins with Hailch!" He got his letters after that.

"What is your name, little girl?" asked the Sunday school teacher of a new scholar. "Sheelien Miller," was the answer. "Sheelien?" repeated the teacher, somewhat surprised: "Isn't that rather a queer name?" Yes, Miss, but before the teacher's version came out it was not so queer. The teacher fell to thinking of spiritual matters.—Merchant Traveller.

Statistics from Vassar College report, among other items, the consumption by the girls of that famous institution during the last academic year of thirty-two thousand claims and one hundred thousand buckwheat cakes; and still the world persists in calling females "the weaker sex."

A TRUTHFUL CONDENSATION.—The trial of Prof. Rynth and five other Professors of the Andover Theological Seminary, upon charges of heresy, has ended in a verdict of guilty, and the demand on the part of the Board for the removal of Prof. Rynth. The Trustees of the Seminary refuse to obey this order, and it seems probable that the matter will be carried to the civil courts. These Professors are found guilty of "holding opinions contrary to the creed upon which the Seminary was founded" (the Jonathan Edwards, cast-iron, endless hell creed), and the verdict is a credit and a high honor to these Professors.—The Randolph [Wisc.] Radical.

Are not Pope's bulls a cowardly way of kicking a man who is determined to do his own thinking?

The Women Suffragists of New Hampshire held their annual meeting at Concord, June 30th, with Mrs. E. C. Gilbert as President, and a long list of Vice Presidents, one of whom was Senator Blair. Petitions for Municipal Woman Suffrage were before the Legislature signed by more than twenty-five hundred citizens of the State. Mrs. Julia Ward Howe, Lucy Stone, Adelaide A. Clafin, Henry B. Blackwell and Rev. Ada C. Bowles addressed the Convention. Before final adjournment, plans were adopted for a thorough and systematic canvass of the State in behalf of the movement.

Mr. C. O. Poole, of New York City, a veteran Spiritualist, is spending a few weeks at Hull with his married daughters.

A WARNING.
Full many a man, both young and old,
Is sent to his netherworld,
By pouring water for cold
Adorns his warm esophagus.
—J. R. in St. Louis Medical Journal.

The Louisville Democrat wants to know "Which is the most sluttish, the man who can sing and won't, or the man who can't and will?"

How to raise young lambs is a question for discussion at a farmers' meeting. Our way would be—ewes' milk.—Lovelock Courier.

Those at all acquainted with the profundity which attends personal titles and post-office addresses in England, will not be surprised on learning that our transatlantic cousins have accorded to "Buffalo Bill" the extraordinary title of "Colonel the Honourable William Frederick Cody."

The survivors of the Greely expedition are now six in number. General Greely is Chief of the Signal Service; David L. Brainard is Second Lieutenant of Cavalry at Fort Walla Walla; Julius H. Frederick is sergeant and dropped at his home in Indianapolis; Henry B. Lister is a messenger in the Agricultural Bureau at Washington; Maurice Connelley is a private in the Signal Corps at San Francisco; and Francis Lang is a sergeant in the Signal Corps at New York.

An average of one person in one thousand throughout the United States is a convicted criminal. The prisons of the country have a population of sixty thousand.

"Oh! my friends, there are some spectacles that a person never forgets," said a lecturer, after giving a graphic description of a terrible accident that had befallen a young lady who had been riding on a horse. "The old lady in the audience who is always mistaking her glasses."—Exchange.

Still Traveling.

To the Editor of the Banner of Light:

Over a three thousand miles' waste of waters I extend my hand, greeting you from Glasgow, Scotland, the land of my far-away-back ancestors. Sea voyaging is to me, as the columns of the BANNER testify, an old-time business, and upon the whole, with all its inconveniences, its perils and certain sea-sicknesses, I enjoy it. Americans are naturally nomadic. They believe that seeing is a help to knowledge, and so they breathe the good-bye and travel by land and by sea, that they may see and know. Unlike the French and more home-loving Latin races of Southern Europe, Anglo-Saxons are continually on the wing, or on the way investigating, studying, and planning for a better future. They constitute the stuff that crystallizes into colonies. Their homes whiten and enlighten nearly all the isles of the oceans. "I cannot rest from travel," wrote Tennyson; "I will drink life to its lees." And that very early traveler, Marco Polo, breathed the same burning thought when he exclaimed: "I've seen proud Cathay (China), and I will see more of it before I die." And since seeing, in connection with consciousness and the higher reason, is knowing, why not traverse all lands and cross all seas? Why not again and again circumnavigate the globe? Why not explore the depths of Africa, exhume Heroulanum, and unearth the fifty ancient half-buried cities of Yucatan? Why not pierce the mists that shade classic Hymettus, and lift the dusky veil from Isis? Why not lay Egypt's mysteries and India's occult treasures at the feet of the golden present? The past, the present, the future, the ever-mysterious trinity in unity!

LIFE ON THE STEAMER.

Our wriggling, billow-defying ship seems like a little floating kingdom (the captain being the king), made up of Englishmen, Scotchmen, Canadians, Americans, Frenchmen and Scandinavians—of Episcopalians, Presbyterians, Methodists, Baptists, Roman Catholics, Spiritualists and a Shaker. Six of the passengers aboard are doctors, five are preachers, and all went on very amiably till Elder Frederic Evans, in a lecture in the ship-along lifted his double-barreled Shaker shot-gun, sending the theological shot in every direction. He advocated "land limitation," "peace," "community of goods," "celibacy of the priesthood," "spiritual manifestations and materialization." Some were killed instantly; some were severely wounded; some were sufficiently thick-skinned to shed the shot; some enjoyed the battle and the battle-field; while others sympathized and "gathered" to the truths uttered. I said to the Elder the next morning: "Your lecture last night in the passenger-saloon is creating a good deal of excitement and adverse criticism." The Elder coolly replied: "Let the pot boil; a little thinking will do them good."

GREENOCK AND GLASGOW REACHED.
The rainy, rough passage of eleven days helped us to fully appreciate Scotia's solid soil and the green banks of the beautiful Clyde. Reaching Glasgow and looking for our luggage, we were met by Mr. Robertson, President of the Spiritualist Society, Mr. Duguid, the distinguished medium, and others, and whirled off in a carriage to the hospitable residence of Mr. Robertson, where we were in waiting baths, a cozy fire and a well-loaded table, even to Graham bread. Such a hearty Scotch welcome was entirely and utterly unexpected. After tea the rooms soon filled up, when we were formally introduced by President Robertson, who, while speaking, pointed to the "Seers of the Ages," "Travels Around the World," "Our Homes and our Employments Hereafter," and other books of mine lying upon the table. After the replies of Elder Evans and myself, several mediums were entranced, or otherwise influenced, keeping us from our hotel, weary as we were, till eleven o'clock at night. The reception, nevertheless, was richly enjoyable, being so very cordial.

One of the ardent admirers of the BANNER OF LIGHT, and a resident in America for a time, said to me yesterday, "Why did you not bring Colby along with you? I like that man, and the good BANNER. It is a Spiritualist newspaper in every sense of the word." You are certainly to be congratulated, Mr. Colby, in this, that during all your many editorial years you have had the common decency, not to mention courtesy and fraternity, to treat those who differed from you either with deserved silence, or with a most creditable kindness, charity and magnanimity.

DAVID DUGUID, THE MEDIUMISTIC ARTIST AND AUTHOR.

Nearly twenty years ago, while lecturing upon Spiritualism in Glasgow, and attending several of Mr. Duguid's seances, I saw for the first time this excellent medium produce beautiful pictures in oil, with the eyes tightly bandaged and blinded. It has been demonstrated thousands of times over that this gentleman paints equally as well in darkness as the light—and yet it is not him at all, but invisible artists controlling him mediumistically. He also has direct spirit-painting. The materials are put before him, when some one grasps his hands, holding them firmly, and the painting is executed in an almost incredible quickness of time—this I know.

This Mr. Duguid, a modest, quiet, industrious man, was made a medium against his will, and for twenty-five years has held his weekly seances in Glasgow with some or all of the same parties present. Remembering his previous large volume, "Hafed, the Prince of Persia," you will be pleased to learn that he has another very large volume in the press, to be entitled, "Sequel to Hafed, Prince of Persia." Tomorrow evening I am to attend Mr. Duguid's regular seance, and ask questions. Will report.

Invitations have already been extended to me from the Honorable Secretary of the Newcastle Society of Spiritualists and other Societies to lecture for them; but I utterly and positively refuse. I am out of that department of the lecture field. Elder F. W. Evans will secure halls, and get up mass meetings in furtherance of his mission, and in these gatherings I shall from time to time "bear my testimony," as Quakers say; but it will be an independent testimony, and for which I alone am to be held responsible.

This is the Queen's jubilee day—fifty years' reign—and all Glasgow is ablaze with bunting, banners, soldiery, music and honor to her Majesty. The remaining days of this week I spend in the hospitals and medical dispensaries. Glasgow, June 21st, 1887. J. M. PEARLES.

Before marriage the question a girl asks her lover most often is: "Do you really love me?" After marriage the query becomes: "Is my hat on straight?"—Journal of Education. That is all right. The question of love has been settled by marriage. The question of hats will go on forever.

Lake Pleasant.

(From our Special Correspondent.)

Another week of quiet and repose among the pines has added another milestone to life's journey. With the development of the mental distance expands; will we ever reach the goal?

As the time has not arrived for exercises at the speakers' stand, the hours are occupied in the discussion of matters pertaining to the scientific, philosophical and the occult, and many of these social circles are occasions of great interest.

Many of the old-time campers at Lake Pleasant recall with pleasure their experience with that remarkable medium, Mrs. M. H. Thayer. We have before us a newspaper account of a "Flower Mission" held at the depot building in August, 1874. It was a wonderful and interesting exhibition of spirit power, the genuineness of which is attested to by sixteen parties present on the occasion, and many of whom we know personally. This lady is now known as Mrs. M. H. Thayer-Goodell, having formed a marriage contract with Mr. Charles Goodell, of Howland, Lake Umbagog, Minn. Mr. Goodell was the founder of the place, and a wealthy and much-respected citizen. He is also a Spiritualist of twenty-five years' experience, and for nearly this length of time has been a patron of the BANNER OF LIGHT. Goodell will not relinquish her work, but, as she has done for the past eighteen years, will continue to demonstrate the spiritual power, though unable to be with us in the present season, her many friends may expect to see her at the Camp-Meeting of 1888.

There are several veteran Spiritualists here for the summer, and the friends of the cause are enjoying the experiences of the early days of Lake Pleasant are of much interest.

Mr. N. S. Henry, the Secretary of the Association, has arranged for the meeting of tenters, marked "Care Capt. Keffer, Sup't Spiritualists' Camp-Meeting, Parkland Station," and delivered at depot, Front and Noble streets, before 10 A. M., will go same day, for further information, apply to Francis J. Keffer, 613 Spring Garden street, Philadelphia.

Lookout Mountain, Tenn.
The fourth annual session of the Lookout Mountain Camp-Meeting Association of Spiritualists is now in progress at the grounds of the Association, at Natural Bridge Springs, on Lookout Mountain, near Chattanooga, Tenn., and will continue to August 1st, 1887.

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Many mediums are on the ground for test-seances and private sittings.

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Onset Bay.

All things look favorable for a grand season of success at this popular resort.

The grounds were crowded with visitors on the Fourth, when arriving on the late train Saturday night and early Sunday morning.

On Monday morning a train brought in new visitors, until a number of thousands people were assembled. At 9 A. M. a band concert was given by the Bourne Brass Band. This was followed by a procession of the children, and a most interesting and appropriate to the occasion was delivered by L. K. Washburn, of Revere.

Band concerts were then given by the Sagamore cornet and band. During the afternoon there was a military display and variety entertainment at the Temple, obstacle, greased pole, greased pig, and boat races for prizes; many entries being made.

The evening celebration was also a great success. In addition to the display of fireworks, there was a representation of Buffalo Bill's stage coach robbing the Canada River. There was also an entertainment at the Temple, the drama of the "Ostrich" being presented by the Onset Dramatic Club. Many of the houses and hotels were illuminated in the evening, especially the Hotel Onset.

A little boy of the Bourne family was drowned, June 20th, by falling—unnoticed by those on the shore—from a boat which he was managing alone. After efforts were made to revive him, but in vain, he was taken to the Indian squaws who are tenting at Onset came down to the shore, went into a trance and pointed out a place further down the stream where she said the body lay. The search was made, and the body was recovered and placed in a coffin. This instance, says the secular press reports, "has a rather peculiar effect, as it is a power for the disbelievers in spiritual phenomena." A squaw is evidently a medium of marked power.

Mrs. Carrie Foster, widow of that spiritualist veteran, the late Thomas Foster, will, with her husband, be at the Onset Bay Camp-Meeting, the present summer to rest and recuperation at Onset Bay.

J. W. FLETCHER, diagnoses disease from look of hair. 6 Beacon street, Boston.

Parkland, Pa.

The Ninth Annual Camp-Meeting of the First Association of Spiritualists of Philadelphia, Pa., will continue in session at Parkland till September 10th.

The site for camping purposes embraces every speciality of home, and a desirable resort for picnic and excursion parties and transient visitors.

Speaker.—The following list will give some idea of the talent secured: July 9th, Eben Cobb (who also spoke on the 3d, 5th and 7th); 16th, Dean Clarke; 23d, J. William Fletcher; 30th, Haddon A. H. Taylor; 6th, Mrs. C. Fannie Allen; 7th, J. George Wright; 13th, Miss Jennie B. Hagan; 14th, Mrs. Emma L. Paul; 15th, Miss Jennie B. Hagan; 20th, Mrs. Emma L. Paul; 27th, Dr. H. Fairfield; September 3d, Charles Dabner; 10th, Mrs. H. S. Lark.

Platform Test Mediums: Edgar W. Emerson, July 28th, 29th, 30th, 31st, August 2d; J. William Fletcher, July 17th.

NOTES.

The attractions of Parkland are not surpassed by any camp-meeting grounds in the country, the location being one of great natural beauty and convenience.

Capt. F. J. Keffer will occupy his former position as Superintendent.

Prof. J. DeBarth will conduct the large orchestra and the dancing and for instrumental music at lectures.

Concerts will be given by the Band at intervals throughout the day.

For further information, for lodging provided on application to the Superintendent.

All letters should be addressed "Spiritualists' Camp-Meeting, Eden, Bucks Co., Pa."

For further information, apply to Francis J. Keffer, 613 Spring Garden street, Philadelphia.

Lookout Mountain, Tenn.

The fourth annual session of the Lookout Mountain Camp-Meeting Association of Spiritualists is now in progress at the grounds of the Association, at Natural Bridge Springs, on Lookout Mountain, near Chattanooga, Tenn., and will continue to August 1st, 1887.

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