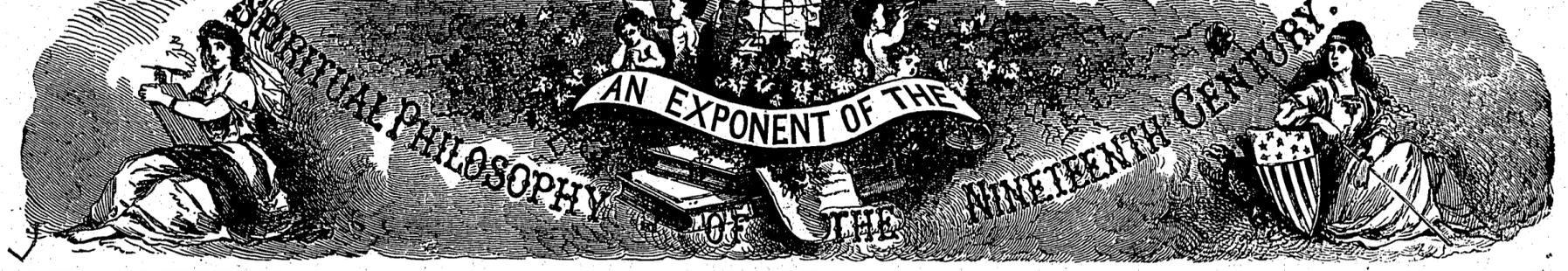


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The Rostrum.

THE NATION'S SORROW.

An Able Lecture by Mrs. Cora L. V. Richmond, on Our Country's Present Political Crisis, Showing the Causes and Effects of the Attempted Assassination.

Mrs. Cora L. V. Richmond, of Chicago, occupied the platform at Armory Hall last evening, and delivered, under professed spiritual control, an address upon "The Present Political Crisis; the Causes and Effects of the Attempted Assassination of the President." Mrs. Richmond has a world-wide reputation as an inspirational speaker, and the address, which is herewith given, will show for itself whether the lady is deserving the reputation or not. The audience present was composed of some of Denver's most intelligent people, and their verdict on the remarks of the evening was favorable in the very highest degree. Mrs. Richmond, on taking the platform last night, spoke as follows:—
Mr. Chairman, Ladies and Gentlemen—The subject of this discourse is suggested by the events of the past few days. Crowding upon the nation with almost fearful suddenness, the question at once arises in the mind: Is the attempt upon the life of the President of the United States a political or merely a personal one? If prompted by personal enmity or revenge or madness, then it is no more significant than an attempt upon the life of any other citizen.

The meaneast citizen in the Republic deserves the protection of the law. The President can claim no more as a private individual. If the question of cause be a political one, then it commands the most earnest attention of the earnest men of to-day. For our own part we refuse to associate the attempt upon the life of the President with any political party or faction. We do not consider that any are responsible except the poor madman who, in the lunacy of his thought of personal promotion, thinks by this act perhaps to avenge his disappointment. It is but just and proper in view of all the circumstances to make this statement.

It nevertheless is true that there is that in the foundation, or seated in the method of the Government, which leads to this result, and forms a temptation most serious to weak minds to attempt that which has just been attempted. Under the dominion of the mighty Republic of Rome, the Government which united at once a Republic and the greatest empire in the world, such rights as human life were so sacred, that by no trivial charge, under no circumstances save that of felony, could man's life be sacrificed, and a Roman citizen could boast, and with great pride, that his life was sacred wherever the Roman power was dominant. Yet this did not prevent such lives as Cato from being sacrificed; Regulus, Seneca, and perhaps a score of others whose minds and hearts were the direct outgrowth of Roman civilization, yet who were, perhaps beyond their day, the victims of individual ambition when Rome was not in her highest purity of government.

This Government stands, in some respects, upon a foundation that deserves the most serious inspection of careful, earnest minds. The words that I speak to-night are an earnest appeal to the citizens to see that these avenues of possible wrong may be closed before it is too late.

The baptism of your nation's freedom in its infancy was a baptism of blood to release from dominion and tyranny the colonists who, in small numbers, sought to form a government for themselves. The second baptism was to wipe out a wrong that, perhaps insidiously and unconsciously, crept into the foundation of the Government. That attempt, as you know, well nigh disrupted the nation, destroyed the Republic nearly, sacrificed thousands of lives and sent valuable messengers into the world of spirits to notify that freedom had gained the victory. But if there be other wrongs that are as insidious as that of slavery, and more deeply seated because their existence is unsuspected, they will one day rise up, and be found to be as formidable an enemy to freedom as was slavery; for slavery in its most revolting forms was never approved by the founders of the Government, only permitted as a lesser evil because of the greatness of the claims of the hour. But we refer now to that kind of danger that exists in what is understood as power conferred upon the President in connection with the civil service. There can be no greater danger, no system of corruption more subtle and more destined to undermine the very foundations of the Government than this system of making civil appointments subservient to presidential patronage. A wrong in itself, it accompanies whichever party may be in

power. Whatever are the issues before the country, whether of capital or labor, these will regulate themselves; whether belonging to any sectional strife or any particular portion of the country, these gradually are adjusted by the demands and claims of right-minded citizens; but patronage can never be regulated except by being wiped out, and an executive, holding a position of trust, from whom so much is demanded as from the President of the United States, should not even be subject to the slightest suspicion either of favoritism, corruption, or any other exercise of power, save only that which relates to the welfare of the whole country.

Therefore the civil service reform should permeate the Government that neither local officers, like those of city or State governors, nor the President of the United States, should have anything to do with the appointments. In this respect we think there is more danger to the Republic than from any other source. Human selfishness is very strong. Man's greed and love of gain is very large, and it has been said by a very great thinker and a very great cynic of modern times, that the Republic "is held together by the cohesive properties of public plunder." It is not true, but there is danger of its becoming true, and whenever this is true there is not only no Republic, but there is no opportunity for one, since more than slavery or tyranny—human selfishness—stands between man and the achievement of his loftiest ideal.

It was only by great self-sacrifice that the Spartans gained their lofty position. Though by no means approving of their warlike methods, the noble self-sacrifices of the Grecians constitute their chief claim to greatness. So a Republic that is not cherished by each individual—where every one of its citizens is not willing to sacrifice something for the public welfare, cannot expect to survive.

Best-minded men, true-minded citizens, honorable, quiet, honest, thinking men do not seek political office or preferment; but if from the respect of their neighbors, friends and constituents, there rises up a demand for their services, they should not withdraw or shrink from the performance of duty. As a man would serve his mother, his wife, his children, his family, so should he serve his country in the hour of need; and did this feeling prevail, baser politicians would shrink back to their places, political demagogues would no longer ride freely into power in our midst, and the spectacle of political chicanery would not so often be thrown out as one of the indicators of the evils of a Republic. No one could express or have greater sorrow than the one who now addresses you, in witnessing a personal strife between two prominent and eminent servants of the Republic. And the fact that there can have grown up a schism in a party that has for its purpose, seemingly, the same line of policy, and has for its record, seemingly, that which is so glorious, proves precisely the point which we have made in the beginning of this discourse, viz.: that there should be no possible ground for suspicion of partiality against the Chief Officer of the United States, and therefore the power of appointment to positions of preferment should be left either to a separate committee appointed or selected by the people of the United States, or by some consent or agreement of arbitrators.

Certainly there should be simple qualification considered, not party spirit, and no appointment should be given as a prize for political service. The time will come when this will be so important to the nation, and so evident, that every step will be taken to remove the gradually increasing danger. With the overwhelming tide of immigration, with foreign elements largely represented in your midst, with this great tide gradually sweeping over the country of new hopes and aspirations, the old Puritan severity will be forgotten. The lines of national faith may be broader, but perhaps not so deeply fixed, and the human mind will gradually lessen its hold upon the foundations of the history of the Government unless reminded of these foundations by continued enactments. Therefore, if to the party in power must forever fall the spoils of office, and if the spoils come to be the dominant and controlling influence in that party, it does not matter what party under the sun is in the possession of power, there will be corruption. It is impossible to avoid it. Corrupt men will seek places for the purpose of distributing the prizes that have been held by the possession of power. And so long as this is so, every political office becomes an office of gambling, and he who is elected is simply the successful spoiler to carry on the distribution. There can be no honorable competition, because no honorable man would enter the lists in this competition. I do not say that all statesmen are politicians. But every earnest and thinking man must admit that political emoluments and the power of office and the distributing of political prizes will become permeated with the corrupt element to which we have referred, so that there will be no discerning it from the Government itself.

In the midst of peace a madman has attempted the life of the President. The Government and the President were to him identical. He made a mistake there. The Government of the United States is its constitution. Any man in the United States is liable to be President, and consequently no individual can represent his or any man's disappointment. What an individual may do with his power, whether he choose to consider one qualified or not for a certain position, no man can strike a blow to destroy the Government by simply killing an individual, but it suggests that no man should be placed in the position of either being suspected of partiality, nor should his opponents be placed in the position of being suspected of conspiring against his life. There are those perhaps among

the nation, strongly pronounced, prejudiced by political bias, who will not hesitate to say that this is a political plot among those who differ with the President. Once for all dispel the thought. Dispel it forever, for no man occupying a position of trust, even though he be a politician, can possibly wish that the life of the President should be sacrificed for any purpose of his own individual power. It could only be a madman that could think so, and politicians, as a rule, are not madmen. They may be mistaken, prejudiced, perverted, but not insane.

Then it comes to this point. The suggestions of this hour are two-fold: Charity toward political opponents, under all circumstances, even those of the most trying nature; pity for the poor imbecile that, under the pressure of personal disappointment, attempted the life of the chief executive, and attempted to throw blame upon the political opponents of the President. A careful review of our statement concerning the system of executive appointments that subjects the chief officer of the nation, while he is holding that place of trust, to either such suspicion or such assassination.

Under the influence of strong excitement, he who supposes that a man is a tyrant, may honestly think he is conferring a blessing upon a nation by taking away his life. But he who does it under the impulses of a personal wrong, neither enters the rôle of a hero or the champion of a wrong cause; and the poor lunatic who seeks to assuage his individual wrongs at so great a price deserves only your pity. It is beneath treason, it is revenge. No army can protect, no government insure, no position save from the hand of the assassin. Moral law alone can. He deserves, therefore, only that sentiment which would be extended to any one attempting the life of any citizen whom he had supposed had inflicted upon him a personal wrong.

The nation, however, must learn wisdom before it is too late. If you are spared this great sorrow it is hoped that you may rise from this greater and deeper danger that is hovering over the nation. There must be glimpses of it in the minds of every intelligent citizen, as to what he can do to bring about a state of affairs which will deliver the executive from the present demands of craving office-seekers, and at the same time secure the best administration of the Government that is possible.

There is no danger of a fair and honorable discussion of opposing ideas, but there is always danger in placing human aggrandizement upon a level with patriotism. Tyranny lies at the foundation of all political evil, but there is no greater tyrant than political selfishness, nothing that so blinds the eyes of men, nothing that so hides them from justice as seeking position for office under any administration of political service. This, then, is what we suggest. We trust that the effect of this attempt will be such as to cause earnest and thinking minds to study out a way to visit this reform upon the nation; to instruct, educate and elevate the minds of the young to aspire to the service of the country; to ask them, if called upon, to go forth to vote, to hold office if need be, and, if called upon to serve, to be willing to lay down all other interests and sacrifice their personal preferences for the public weal. In no other way can the nation be preserved. In no other way can this huge Republic be held together. That it may last a thousand years is of course the earnest hope of every one who has a thought concerning the perpetuity of the American Republic. That it may last one hundred thousand years is possible, if freedom and purity prevail. When this Government was formed, no one supposed that the Mississippi river would ever witness any portion of its administration; that far in the highest mountain region the spirit of enterprise would carry the Anglo-Saxon race, not only to the highest altitude on the American Continent, but far-stretching, reach across it. No one imagined that the young Republic would in a century of time be the giant that it is. It is a marvel. It is a wonder even to those who are its founders, gazing from their councils in heaven to watch this infant giant stride forth into the prosperity of the whole world, feeding millions of lives that are now here, and destined to extend protection to millions yet to come. They who first thought of freedom in connection with this country—Washington, refusing a crown for the sake of the Republic; Jefferson, fashioning the most subtle laws upon which the Government is founded; Thomas Paine, aspiring to the loftier freedom that the States did not bring out; those who wrote the letter of the Declaration of Independence, and protested that the Constitution did not carry out its spirit; these watch now with many others the mighty progress of this infant giant from their height above. They are watching not the heartbeats of the President, as you must do, but the breath of the nation, with its high pulse of hope, with its bounding spirit of life; this young giant that will be free from all restraint, yet is in danger of itself.

And down beneath the mighty fabric is the wonderful idol of Liberty, whose spirit hovers over your nation as a guardian-angel; hovers over Italy in the risen spirit of Mazzini and Cavour; over France in her mighty struggles and perilous passages; over Russia in deep tribulation, paying the debt for past and present tyrannies; over England in the surging cry that comes for more and more liberty—England that has taken careful and judicious steps toward freedom wherever she must, but sternly protesting against early steps until the last moment, making a virtue of necessity; and finally resting over America as the strong safeguard of freedom.

America arises! yet possibly in danger of destroying her own fair face. Unless you

shall cease the protection of monopolies; unless you shall have made it impossible for individuals to hoard up the wealth by which they can tyrannize over their fellow-men; unless the Government intervenes to prevent such combinations as shall hold large territories in the power of a single man; unless citizens rise up and with the power of the ballot decide that these things shall not be, the United States is in danger! Unless political preferment ceases, and its various corruptions that creep into office under the dominion of wealth and power of political demagogues, the country is in danger; and unless that vigilance, which is forever necessary to the perpetuation and perfection of freedom, be exercised, these results will sooner or later ensue: that monopoly will become king, that Mammon will be the God, as, alas! too much is the case to-day! and that the only difference between the monarchies of the old and new world will be the difference between the crowned head and an enthroned idea.

Let positions of trust only be given to the honest, the upright and the true.—Denver (Col.) News, July 6th.

Spiritual Phenomena.

MEDIUMSHIP OF HENRY C. GORDON.

To the Editor of the Banner of Light:

During my sojourn in the city of Philadelphia last spring, I attended ten or more of Henry C. Gordon's sances for materialization, all at his own home, 691 North 13th street. I have known Mr. Gordon personally as a medium for perhaps twenty years. His gifts have been probably as varied in character and as remarkable in quality as those of any other spirit-medium of this century, whether in Europe or America. He claims to have been the first male medium in whose presence the "spirit-raps" occurred. I think he also preceded Mr. Daniel D. Home in the levitating phase, and I know, from personal experience, that he is a most excellent trance-speaking and slate-writing medium. Like most of the best spirit-mediums, Mr. Gordon has been subjected, in more than one instance, to the exposure of "fraud," if we are to believe all the allegations that have been preferred against him as well as others. In passing I may be allowed to remark that I have been a pretty diligent investigator (not to say admiring amateur) of the spirit phenomena since November, 1856, and have probably had as good opportunity to observe the character of spirit phenomena—according to my ability—as most men; and yet, after all my experiences, I must say that I have never been present at a sance with more than one medium who I think was guilty of a conscious attempt to perpetrate a fraud or simulate a spirit manifestation of any kind. I confess in my early experiences with mediums I sometimes fancied that I discovered indications of trickery, but as I became better acquainted with the occult laws that attend the phenomena, I was more and more convinced of the truth of the poet's maxim, "A little learning is a dangerous thing," as regards spiritual as well as mundane affairs. Happy will it be in the day of retribution all the professed expositors of the humble mediumistic instruments the angels are using to bring to mankind undoubted proofs of a future existence, may be permitted to excuse their persecutions on the ground of ignorance, and not be subjected to the penalties of the anathema pronounced through the lips of that highly gifted medium for spiritual truths, Jesus of Nazareth, in the words: "It must needs be that offences come, but woe be to him through whom they come." [I quote without the book.] It were better for him that a mill-stone was fastened about his neck and he cast into the sea, than that he should offend one of these little ones." But whatever may have been the shortcomings (if any) of Henry C. Gordon in the past, whether as a man or a "spirit-medium," I feel sure that I witnessed in his presence during my stay in Philadelphia last spring, enough to have convinced every human being on earth, could they have been witnessed by them personally, of the reality of "spirit-form materialization." Rather I would say, those whom it is possible to convince, for the reason that my observation has satisfied me beyond reasonable doubt that there are many individuals so organized that it is not in their nature or power to accept the great fact of spirit form materialization under any circumstances whatever, not even though "one" or "one thousand" "should arise" in their presence "from the dead." Such unfortunate persons are to be commiserated as really as the man born blind, who cannot be made to comprehend the beauties of a summer sunset, though the full warm beams of the material light of day might at the very moment be reflecting its glorious rays upon his sightless orbs.

I was a good deal discouraged at the close of my first sance with Mr. Gordon. He was very low in spirits at the time, owing to a recent more than usual trying disappointment, besides which he permitted his cabinet to be ransacked by some of the company, carrying with them into it a lighted lamp, which, apart from the injurious magnetism communicated by the (perhaps) uncongenial seekers after "fraud," of itself has a deleterious effect, as is well known to experienced investigators. A number of spirit forms came out of the cabinet during the sance, two or more of which I identified with tolerable certainty as members of my spirit family, but neither their features nor their forms were as developed, or their garments so radiant and beautiful as I had recently been accustomed to see them in Boston.

The second sance I attended at Mr. Gordon's was much better than the first, and some of

those which followed were scarcely surpassed, in the perfection of forms and variety and elegance of costume, by any manifestations of spirit-power I have ever witnessed elsewhere. Not a sance was held, in which some members of my family did not materialize their forms and features with sufficient distinctness to be identified, though not generally so exact in every particular as I have known them to do at Vaucluse, their old beloved earth-home, and occasionally at small select sances elsewhere. When at Gordon's, my wife and daughters almost always came to where I sat in the circle, or beckoned me to come nearer to the cabinet, that we might exchange affectionate greetings, and embrace and kiss each other. My sister Mary, who passed away in mature womanhood a few years ago from Newport, R. I., also materialized her full form and came to me, her face and features being so exactly like hers when in earth-life, that her identity was unmistakable. Thomas R. Minurn, a brother of my wife, who lived and died in New York City, materialized his face twice or more; and once his full form so exactly like-like, that any person who knew him well in life could not fail to recognize his striking features, eyes, grey hair and redundant grey moustache and beard.

Among the scores of striking manifestations was one often repeated of a little spirit dwarf-like girl of some five or six years; (known as Cobweb), who came partly out of the cabinet and conversed as naturally as any earth-child would have done. A little girl of about the same age, (the daughter of a sister of Mr. Gordon), on several occasions went up and chatted aloud with her little friend, Cobweb, who would take a doll from the other's hand and playfully dance it on the floor. For two nights in succession Cobweb failed to make her appearance, when at the close of the second sance the little earth-child cried as if her heart would break, pouting and complaining that she knew Cobweb did not love her, or she would come to see her! We comforted the child with kind words and assurances that Cobweb would come at the next sance, which she did, and when the little earth-child told her spirit-playmate that her mother was going to take her to her distant home, Cobweb manifested sorrow, and said she should "cry when she went away." On one occasion I went to the cabinet and kissed the warm, natural lips of little Cobweb, and on several occasions held prolonged conversation with her, she speaking audibly and child-like as if she had been a creature of earth. This child was always clothed in white, and I observed that its head (excepting the full and distinct face) was ever enveloped in a thick turban-like covering, which was probably designed to shield it from the influence of the light.

I forgot to say in its proper place, that when my brother-in-law, "Tom Minurn," manifested in full form, he on one occasion came out of the cabinet dressed in a grey frock-coat. Said I, "Tom, you are not so big as you used to be." He stepped for a moment back into the cabinet, but almost immediately came out again and strode briskly to where I sat, looking me triumphantly in the face, materialized in his full-sized burly form, and wearing a full black dress suit.

Often in the early part of the evening the medium would walk out of the cabinet in his dark suit, attended by a female spirit clothed throughout in white. At most if not all the sances spirits would stand just at the entrance of the cabinet and dematerialize their entire persons by apparently sinking gradually into the floor. On some occasions they would thus entirely disappear. At other times a little nucleus of their costume would remain on the floor, which would again begin to rise until a full form would be materialized. A spirit-form, known as the giantess, on several evenings performed this feat, commencing on the floor and gradually rising to the height of fully eight feet. On one evening I was permitted to approach closely to this form. Its face was perfect and very comely in feature. A doubt having been expressed of the entire length of the dress being co'val with the height of the human form within it, a foot was protruded from beneath the garment of the giantess, resting on the floor, obviously for the purpose of removing all doubts as to the real height of the materialized spirit, which nevertheless may have been a mere elongation, by spirit-power, of a human form of ordinary height, as I have seen done in several instances.

A stout-built boy, clothed in sailor garb, came out of the cabinet at several sances and engaged in dancing and other antics. It was said he was lost at sea off Cape Horn.

It is customary for the spirit-guide to make his appearance before the close of each sance and address the audience in a clear, strong voice. This spirit is some six or more inches taller than the medium, and athletic in person. He purports to have been a Mr. Shaddock, an engineer on a Vermont railroad, who was killed by accident whilst attending to his duties at or near Montpelier. Some ladies of Mr. Gordon's acquaintance had decorated with evergreens and other appropriate adornments his circle-room for the Monday evening sance following the late anniversary of the advent of Modern Spiritualism. The heavenly visitants seemed to enter into the spirit of the celebration, and came in great force and power on the occasion. Instead of coming clothed in beautiful fine white muslin and lace, as my wife and daughters usually do at sances, on this evening they wore heavy, tinted brocade silk dresses of exceeding richness. Of the many spirits that manifested, no two, whether male or female, seemed to be clothed alike—the texture, quality and color of their garments being all more or less diverse. A thoroughly accomplished gentleman, apparently one of the bygone semi-medieval noblesse

of France, came (as I had seen him at Gordon's before) clothed in rich scarlet silk velvet, trimmed throughout with yellow tinted lace, his coat, vest and breeches being of the cut and style we see represented in pictures of the earlier masters. What purported to be a Hindu princess materialized in full form and passed gracefully around to each and all of the company. Her hands and face were very delicate in texture, but of a dark, tawny complexion. Her robe was more magnificent than any other that was exhibited. Most of the spirits had permitted us to feel of their costumes, but this particular spirit would allow none to touch her dress, though she permitted all to inspect it closely. She wore a long, heavy shawl, resembling, to all appearance, those that are manufactured in Cashmere for Eastern princesses alone, and which, it is said, never find their way abroad until after they have done service in some royal household. I have seen several at Stewart's, in New York, that were said to be of this order, which were held at the price of five thousand dollars and more each.

I am confident that the average receipts of Mr. Gordon from all his spirit seances while I remained in the city did not average more than from six to eight dollars per week. If there were ever any visitors at his seances who believed that out of this pittance the medium could pay rent of house, maintain and clothe himself, and in addition thereto live six or eight confederates by the year of all ages, sizes and complexions, from the infant, the little child, strapping, young maiden and aged man and woman, and, in addition, could afford to purchase a wardrobe as varied and expensive as that of a first-class troupe of performers at a theatre, and keep it ever neat and clean, obtain entrance and exit for all his wicked confederates on two nights of every week without detection in a single instance, and stow them, with all their resplendent and unrumpled costumes, safely away in a cabinet not greatly larger than a fashionable lady's Saratoga trunk, and then keep the breathing mass of infants, children, *girlies* and all contented and quiet until called for to perform their wonderful parts in the "fraud"—if any man, woman or child, I say, can believe this, the medium, I am sure, may safely conclude that such a person is too erudite on the *erony* side of belief to entitle him to an entrance into any well-conducted materializing seance, much less to enter and poison with his perverted breath the sacred precincts of what was once called "The Ark of the Lord," viz., a spirit cabinet. Why, if Henry C. Gordon could go into a theatre and perform through his own contrivances but a part of the wonders I have witnessed at his seances (and confess they were not spiritual), he might readily make himself a millionaire in six months! If, then, the manifestations are not genuine, but the result of his own and his confederates' ingenious contrivances, what folly to content himself with the pittance of six or eight dollars a week in the maintenance of a lie and the prosecution of a wicked and blasphemous fraud, when, by simply avowing the truth, he could honestly make as many thousands in a week as he now does single dollars.

I can say with truth that no language of mine can convey an idea of the glorious manifestations of spirit-power that I witnessed at this and some other seances at Henry C. Gordon's. And yet there are probably hundreds of professing Spiritualists whose eyes kindle with wrath and malignity at the bare mention of the name of that despised and hated, humble, oppressed instrument of the angels. I confess that I was myself a good deal shaken in my belief of Gordon's full reliability as a materializing medium when I read accounts in the public journals of his alleged exposure some years ago in New York. During my present visit in Philadelphia I have sought and obtained from Mr. Gordon's own lips a detailed narrative of his side of the alleged exposure in New York, and have also heard that of his spirit-guides of the same affair, given verbally to me whilst the medium was in a trance for nearly two hours. The two accounts substantially agreed, and present a series of alleged facts and circumstances of a most thrilling and astounding character.

THOMAS R. HAZARD.

THE ADVANTAGES OF HOME CIRCLES.

To the Editor of the Banner of Light:

In the "Questions and Answers," printed in the Banner of the 16th July, I am gratified to find the advice given to those who wish to investigate Spiritualism to inaugurate a series of private sittings in families. From an experience of more than a quarter of a century, I fully endorse the plan directed by the controlling spirit. Home circles are what I have advised in my books and Magazine, as well as in my lectures and intercourse with the people for many years. I have rarely if ever known those who have thus investigated Spiritualism to fail to have a medium developed among them, through whom their friends could communicate with them freely. I have been investigating this subject since 1853, from your city to Texas, and from the Gulf to the Lakes of the North, in most of the States of our Union; yet I would not give what I have realized at home for all the manifestations I have witnessed everywhere else.

Here we know there is no deception, no fraud, no possibility of collusion. Here we realize what Jacob meant when he said, after seeing the ascending and descending of the spirits, that it was "the gate of heaven." I regard such communion as the vitality of our glorious, heaven-born philosophy. It is to the true Spiritualist what the family altar has been to the churches, only far more interesting and soul-comforting than anything I ever enjoyed during the two-score years I was connected with the Church. I have a beloved wife with whom I lived happily for about twenty-five years, who affords me much comfort by her communications, and twelve children who often do the same around our family "Bethel."

By way of encouraging others to go and do likewise, and thus commune with loved ones on the other side the veil which separates us, I will give a few extracts from communications recently received from them:

"SAMUEL—I have come to comply with my promise, and considering the hot night and the fatigued condition of Ellen, will give what I can in one communication intended for you and all. The interest you feel in us, as those of your family who have only preceded you to a happy place of abode, is intense, and never fails to gratify the longing desires of your hearts. It serves as a balm to heal the ruptures which may be made. The knowledge of this fact of our cognizance and presence inspires you to noble and kind deeds and words, and a perfect course of living, being fully aware, as you are, that not only does an ever-present eye behold your outgoings and your incomings, but that angel friends behold you from their abodes of purity and love, endeavoring to make you feel the same way. I often observe the reckless course some on earth are pursuing, and can easily and readily feel the advantage and benefit derived from a

belief in the communion of spirit-friends with their earth loved ones. We regret—oh yes, how much! that all persons do not enjoy the all-important and so comforting truth. How much I trust that the world at large does not avow it. But perhaps the change is coming fast enough. We must be patient with the stubborn hearts who are dull of comprehension, and whose prejudices are unfounded, and arise only from ignorance. When we see minds of an investigating turn we call them advocates, and know they will soon become convinced of the truth of spirit intercourse.

"OUR DEAR PAPA—We come as a band of children. We said to us that she came last, and that our coming would so much gladden your heart. We feel, oh such loving tender affection for our dear earthly parents, and though some of us have been away from your earthly view so long that you might readily conclude that separation would conquer that affection; but instead we have realized that the love of childhood has increased with the years which have passed and are unnumbered with us, but are so many years with you. You remember, dear papa, as your first-born, and your little children; and your feelings are associated with the little pranks and enjoyments of very youthful days; but could you now be with us you would behold a scene of a very different character. Maturity of riper years, and the acquired knowledge pertaining to the spiritual and heavenly sphere, give us the advantage of those who have been corrupted by the contaminating influences of a sinful world; and though we visit you in your waking hours, and those too of sweet repose, in keeping vigils, we only imbibe from you that which is purifying and beneficial to us.

A great change has come over mankind within the period of ten years, but such is the magnitude of what is intended by God that mankind should be, I fear the time is very far distant when men will acknowledge the ways and means brought into requisition.

We are one united family, and yet according to our degrees of development we are not always together. Different dispositions desire and find some pursuit congenial with them. For we know it is difficult for you to understand our true situation; but just in proportion to our improvement we are here to-night. This is a very appropriate time to meet with you. Sister Ellen and brother Johnny both intend to write through this medium soon, so they gave way to us to-night. Now, papa, we love you, and want to see you engaged in useful pursuits. We are your loving children,

ALLEN, BETTIE, SAMMIE.

The Bible is silent as to the growth of children in the spirit-world. It has been left to Spiritualism to reveal and demonstrate that our children grow up to maturity with far greater facilities for moral and intellectual development than they would have had here. What a consolation to bereaved parents to know their loved babes taken from them are cared for by spirit-mothers, who will do more than earthly mothers could for them, had they remained upon earth. We have had ocular demonstration of the fact that children grow up to maturity after they pass to spirit-life. Though their natural eyes may have never seen the light of this world, their spirit-eyes have beheld the glories of the better land. This knowledge, with many other things, shows the fallacy of the old theological dogma of the resurrection, as taught by the Churches.

The Church of the future will, I believe, give a reasonable religion, remodeling every dogma, from the serpent allegory of the fall to the eternal punishment of the lost. Spiritualism is the only system of which I have any knowledge that does fully justify the ways of God to man, and reveals to us one universal Father, "whose tender mercies are over all his works," and one common brotherhood of humanity, and that to do good here is the only religion that will make us happy in the spirit-world.

Memphis, July 19th, 1881. SAM'L. WATSON.

Written for the Banner of Light. SPIRIT COMMUNION.

BY S. LIZZIE EWER.

I have asked of some grand spirit, Soaring in its Upper Sphere, That its radiance be given To us mortals gathered here. Not in vain the gracious promise, "Ask, and it shall given be"— Still we find it only measured By its own immensity.

While our eyes are looking upward For the fullness of the light, Lo! the veil is rent asunder, And we walk no more in night.

Yes, it permeates this dwelling, Sinks into our secret souls; While the finer sense of spirit Earthly element controls.

For the sweet refrain we listen, For the higher harmony; And we in the fleecy garment Touch the robe of purity.

Look we on the best immortals, As they hover o'er us here— Ours is now a gladder vision Than was that of ancient seer.

For upon the distant hill-tops Of the time that is to be, Beams afar the blessed beacon Light of our eternity!

They who now have solved the problem Mystic in its mightiness, Who are now emancipated From all fleshly weariness,

Come to us with glad returning; And the prophecies of old Have for us a grand fulfillment, Meanings hitherto untold.

Verifications of Spirit-Messages.

SAMUEL SHAW.

To the Editor of the Banner of Light:

The Banner of Light of July 16th, contains a message from SAMUEL SHAW, of Palmyra, Me. He was my uncle, and I fully recognize the communication as coming from him, for it is simply perfect in its individuality. His age, business, and surroundings are all correct. As well as I knew him, I could not have told the story better. He being a prominent man in his section of country, the communication will set many to thinking about the new philosophy of spirit-life.

Thanking you, as well as the medium through whom the communication comes, I subscribe myself, Yours most respectfully,

97 State street, Boston. R. W. SHAW.

WILLIAM JENNINGS.

To the Editor of the Banner of Light:

I wish to say that the message in your issue of July 9th, from WILLIAM JENNINGS, is strictly correct in all he says regarding his age, place of residence and nature of disease which caused the change called death. We were intimately related for the last thirty years. He was a connection of mine by marriage.

Very respectfully yours,

J. W. EDMESTER. Fort Point House, Stockton, Me., July 13th, 1881.

ANGAIL CUSHING.

To the Editor of the Banner of Light:

In the Banner of Light published July 24, is a communication from ANGAIL CUSHING of South Hingham, which I identify as from my aunt. She speaks of coming back several times at different places, which is correct, as she has communicated to me through various mediums, both in and out of this State. She also says she

is strong, physically and mentally; her disease was more of the mental, and extended over a long period of years. There are other points that convince me it is from her. The whole message I consider perfect; cannot find an error in it, and I heartily thank her for giving it; she well knows I am always glad to hear from her either in public or private. I would also extend my thanks to the willing instrument through whom the message was given. That you may long be spared to carry on the noble work you are engaged in, still unfolding the folds of your noble Banner to the whole world, is the earnest wish of

Mrs. E. C. KELLEY. 1902 Washington street, Boston, Mass.

Original Essays.

FREE AGENCY OF MEDIUMS.

To the Editor of the Banner of Light:

"That the future capabilities of every important human instrument for good are distinctly foreseen by certain advanced intelligences, and that such individuals are carefully guarded and guided, I am well convinced, not only from the assurance of my invisible instructors, but also from independent conclusions. Whatever free moral agency may be to others, to them, excepting within exceedingly circumscribed limits, it hardly exists. They are instruments for the accomplishment of ends, and if those ends be important, interests, objects and individuals that are obstacles to their attainment are sacrificed, and even the temporal comfort and happiness of the instrument himself sometimes are subjected to the same fate. But in the latter event he is richly compensated in the next life for all his sufferings and disappointments in this."—*The Spirit-World*, by Crowell, page 100.

If the above be true, and my mind assents to its probable correctness, our mediums generally, and thousands of others not pronounced mediums, but efficient laborers in behalf of Spiritualism, may possess but little moral freedom, are mainly swayed by wills not their own, and therefore have but little moral responsibility. The temporal interests, comfort and happiness of such persons are deemed secondary to their usefulness as instruments for accomplishing the remote benevolent ends which wise superiors labor to accomplish through use of them. The controls may deem it needful to discipline their instruments through privations, disappointments, struggles; through surrounding them by circumstances, placing them in conditions, leading them into connections which diminish their esteem by mortals; which shall, through personal experience, bring them to deep consciousness of dependence upon spiritual forces, and cause them to clasp hands with higher powers when worldly possessions and popular favor cease to support them. Such discipline may be essential for effecting certain changes, unfoldments and spiritual growths within mortals which shall make them better instruments for performing well the special work which they were organized for and sent into this world to execute.

Experience and observation teach that the lives of mediums and other very impressive mortals are beset with more than an average share of sufferings, privations, destitutions, misrepresentations, scandals, and obloquies. Spiritualism does not offer wealth, nor worldly honor, nor a life of ease to those engaged in presenting it to mortals. It is given to us not by the god mammon, but by the God who is a spirit; is designed to nourish man's growth in high and pure spirituality; not to feed his desire to accumulate and selfishly hoard material riches; not to aid him in the acquisition of them further than they are needful to keep the body vigorous, comfortable and moderately comely, as a house for the spirit to live in and put forth its efforts for spiritual unfoldment and beneficence. Suffering is disciplinary, and spirit-controls extensively cause their instruments to undergo it, as a refining, purifying, and elevating process—painful now, but having promise of rich compensation hereafter.

My friend, L. A. H., a firm and intelligent Spiritualist, passed out from his mortal form some ten or twelve years ago. While here, he and I made moderate investments under the approval, as we supposed, if not by the advice of spirit-friends; we lost the whole. A year or two after his ascension, I asked him whether spirit-friends who have our best welfare in view ever encourage us to make financial operations which they foresee will end in loss. He replied, "I must say that I think they sometimes do."

A trance medium in my presence once described herself as soaring high and moving broadly in celestial realms; and then said: "I see now how a failure in the outer helps me to use earth's conditions as a footstool merely, upon which I place my feet and spring to grander heights of real achievement and individual power; for while success in the outer here gives us power, that kind of power chains us within the limits of its own realm of success."

Worldly power—power based on wealth, position in society, respectability, and the possessions most generally and devotedly sought for—chains its possessor's influence, mostly within the realm of worldliness, and holds him back from devoted pursuit and extensive acquisition of spiritual unfoldment and strength. Only a few who possess and have the care of much wealth are willing to be used as mediums, or can be very pliant as such; and not many, though there be some, who can live comfortably without pecuniary compensation for services, are ready to make mediumistic labors their leading occupation. Rarely, excepting where "failure in the outer helps one to use earth-conditions as a footstool" on which to stand and grasp the spiritual over-arching material, and to obtain support thereby, can mortals be brought to brave the trappings, sneers and obloquy of a world ignorant of the heavenly source and benign aims of Spiritualism, and become submissive and continuous collaborators with spirits in efforts to illumine and bless this benighted world. In whomsoever mediumistic germs are abundant, poverty will contribute to their expansion and growth more generally than wealth or competence. The poor and lowly are now, as in other ages, the most numerous and efficient dispensers of heavenly light and truth. When disciplined and developed, they need and deserve comfortable food, raiment, shelter and much seclusion from interruption and noise. To that much all deserving ones have fair claims, and should be helped; mainly, in most cases, through compensation for the services they render. Generally they are not fairly paid.

The restricting limits of their personal agency in the course of life they manifest, in the acts they seem to perform, and in many utterances heard from their lips, should never be lost sight of by those who judge mediums and the highly mediumistic. Much which they seemingly say and do is put forth through their material forms by the volition of other intelligence than their own, and for which, in the sight of heaven, they are not responsible. Judged by this world's usual standards, great injustice may be done to many of them. Their claims to be

dent with in the broadest possible charity are very strong indeed, for the chances are great that many acts you may censure them for were performed by other actors using their external forms: in all such cases the censure falls upon innocent ones. When, oh when, will Spiritualists learn to use the knowledge they have gained, and are gaining, that genuine mediums are, on many occasions, *only mediums*, not speakers, not writers, not actors, but solely instruments used by others, which others are the only ones to be either praised or blamed?

ALLEN PUTNAM.

THE CHANGES THAT ARE IMMINENT.

To the Editor of the Banner of Light:

It may be deemed proper at this time to notice the signs of the times, as doubtless many persons can bear testimony to the fact that for a few years past those who have enjoyed audiences with celestial visitants—who have indulged in prophecies for the year 1881—have been told that it would be marked by general disturbances in the atmospheric, political and religious conditions of this mundane sphere. It is true that the present year has been thus marked by extraordinary convulsions in the atmosphere: storms, typhoons, earthquakes, etc.

In the political, all Europe is slumbering over a volcano. Turkey, with the Mohammedan as its religion, is sick and tottering to its grave. One of the oldest and most powerful of Empires, Russia, combining with its State rule the religion of the Greek Church, has about run its course in the career of tyranny and despotism. England, long a powerful Empire, the sun never setting over its possessions, united with the Protestant religion in State, is being racked from centre to circumference by internal discontent and discord. The German Empire is not in a much better condition. In all the above Empires it is the few governing the many, eating up their substance like so many deadly vampires. Spain and Italy, united each with the Roman Church in State, have long since been passing the decaying process. The great mass of the people have been kept in ignorance and superstition, and are in a degraded condition, under the combined action of Church and State. Ireland is not only oppressed by the civil policy of England, but her people are impoverished by an ecclesiastical despotism, as in Spain and Italy. They have, in the language of John Bright, too many fast days, taking their time from labor: too much Peter Pence and contribution to support an idle, unproductive priesthood.

In the past centuries vast empires and whole races of people have disappeared from the face of the earth, and the same state of facts will again exist. We are taught by the Spiritual Philosophy that the denizens of the higher life are still alive and active in all that concerns humanity; that all their movements concerning mundane matters are to better the condition of the human family. The spiritual is the world of causes; ours the world of effect. The law of compensation is embedded in Nature, is inflexible in its operation in both the supra and mundane spheres, and will ever work a solution founded in right and justice.

In the general upheavals to take place in the political and religious conditions of mankind, the well-informed Spiritualist possesses much to arm and nerve him in the forthcoming conflict of opinions and the vast changes that must inevitably ensue, for he must know and feel he is in good and powerful hands.

That great changes are soon to take place in the political and religious phases of earth is as certain as that the sun will shine. It is a matter of small concern to Spiritualists how or in what manner the changes come—they will be right—for change is written on all things here below.

To-day, the American Hemisphere stands out bold and free, an asylum for the oppressed of every nation. Never before has there been such a tide of emigration as is now pouring in on our shores, fleeing from the despoticisms of the old tottering empires of Europe.

In connection with what is said above, it may be applicable to the question to refer to the Christian system of religion, for the reason that it is inseparably connected with the political in all the governments we have mentioned, in which vast changes must ensue in the near future.

It is wholly unnecessary and unprofitable for Spiritualists to wrangle over the question about a "mythical Jesus, or Christian Spiritualism." Their plain duty is to cultivate a spirit of concord and harmony, and stand ready to be guided in whatever way the angel-world shall direct. It may be possible that the whole Christian system will be changed; but we all understand the power of religious teaching to be overcome in a transition state from error to truth.

It is believed by many learned scholars that the duration of this world is divided into cycles, the end of each cycle producing vast changes, and that we are now very near the end of the Christian cycle; that is, when the day of creeds, dogmas, and priestly rule will be done away with; and the whole body of Christians be forced to acknowledge the truth of the spiritual phenomena and spirit-intercourse. Such an admission would embrace the Spiritual Philosophy *in toto*. Christianity would thus be brought back to its primitive days, and to the principles of the Master, who, in all humility and gentleness, taught the people not to believe the precepts he enunciated unless he gave them evidence of his divine authority to teach, by working signs and wonders; or in other words, the phenomena similar to that of our own day, declaring that even greater things should follow all who believed in him and his works.

All the wonderful disturbances in the affairs of this world have had their origin in the spirit-world. Spirit is the power moving upon Matter, and the puny arm of man cannot impede its march.

Spiritualists should not only live in harmony, but should elevate themselves to a high plane of moral action—for the general change to take place on earth is to make it more heaven-like. The purest and highest spirit-forces in heaven govern on earth, as well as those of an intermediate grade. Truth, virtue and justice should be the motto of all true Spiritualists.

In the general upheavals to take place, Spiritualists are prepared by progression and liberalization in advance, to act as the missionaries to receive and dispense the grand truths as they become unfolded to mortals. Spiritualism has no war with Science, but ever welcomes it as its hand-maiden in the grand work of redeeming the human race from the long continued thralldom of political and ecclesiastical despotism. It is to the religion of Spiritualism, however, that we must look for the true elevation of the human race. A religion based upon charity and good-will to man, rational and intelligent in the fact and knowledge of immortal

life, and in the close proximity and controlling power of the angelic hosts. Then, as prophesied of old, we shall have a new heaven and a new earth.

J. EDWARDS.

Washington, D. C., July, 1881.

THE BENEFITS ARISING FROM KNOWLEDGE OF MODERN SPIRITUALISM.

To the Editor of the Banner of Light:

The last resort of the creedist, when forced back by the overwhelming facts of Spiritualism, is under cover of the question: "Well, supposing it is true, what good does it do?" And although this question has been answered over and over again, we shall be called upon to meet it for a long time to come. The people who resort to this defense are of two classes: The superficial class, who do not carefully study cause and effect; and those who are bigotedly wedded to their old idols, and determined to cling to them at all hazards.

This question always comes from the Christian whose teachers are always seeking to deter men from evil doing, by earnestly impressing upon their minds the idea that an intelligent, invisible power is constantly watching their every thought and action. "Thou God seest me!" are their watchwords. The idea is a good one, and is founded in truth. But as these Christian teachers can give no tangible proof of their assertion, it finally becomes, to a large extent a dead letter in the minds of most men. But if Spiritualism be true, then we can demonstrate to a certainty that invisible intelligences who can read our thoughts and see our actions are constantly with us. And if all the young men and young women of our land could be convinced by their sight, feeling and hearing that angel loved ones were constantly with them, would it not be a mighty power, which we do not now have, to deter from wrong doing? And if Spiritualism be true, then this estimable good can be accomplished. Conditions can be arranged in every neighborhood whereby all can have the glorious privilege of seeing, hearing and feeling the presence of fond and loving parents, children and friends who have passed over death's river, and the convincing demonstration that our loved ones "over there" are, some of them, constantly with us to note our every action. Would not such knowledge accomplish infinitely more in deterring mankind from evil-doing than can ever be done by trying to produce *faith*, without the least particle of definite evidence? And the man who visited Mrs. Simpson, and was immediately told by her that one of her spirit-guides said "he saw you count out that money before you came here to see if I could tell how much you had in your pocket," was more thoroughly convinced of the truthfulness of the idea "Thou God seest me," by that fact than by all the faith-teaching of his previous life.

This, then, is one of the great benefits of Spiritualism: it substitutes knowledge for faith, in the idea that we are surrounded by a "cloud of witnesses," with all the mighty benefits arising to mankind from such knowledge.

When Prof. Morse succeeded in arranging conditions so that he could get tiny raps on a telegraphic instrument, many people were ready to exclaim, "Well, supposing he can, what good does it do?" But the wisdom of deeper thinkers led them to see in these tiny raps a possibility of instant communion with friends and loved ones, even though separated by oceans. And so the tiny raps of Spiritualism furnish those who desire them the means of holding communion with friends and loved ones, even though the river of death intervene. But more than this: it combines with the telegraph the lightning express, so that our loved ones can even come back to us and show us their old familiar faces, and let us hear their well-known tones of voice.

If there be no good in all this, what is the good of living anyway?

And when I hear a person say he don't take any interest in the subject of Spiritualism I pity him, and say to myself, "You poor thing, is it possible that all the fountains of your heart have dried up, so that you no more care to see and hear your friends who have left you, not only 'out of sight, out of mind,' but out of sight beyond all interest in their welfare of what they are doing and what their surroundings are?" But I cannot believe that there are many such people. The great happiness of life consists in fellowship with those of a congenial nature. And the idea that we lose all interest in these friends as soon as they are out of sight is beyond my comprehension. Spiritualism enables us to arrange a line and batteries whereby constant communication can be had with those dear ones gone to the spirit-world. It is no longer a "bourne from which no traveler returns," but a line of communication is established whereby we can see and talk with the inhabitants, and also find out about the country, the ways of the people, the laws which govern them, and the best methods to be taken by us while here to insure us a goodly inheritance there.

Since our more perfect and frequent communication with the interior of Africa during the past twenty years, we have been able to correct many erroneous ideas regarding its people, products and internal condition. And so through Spiritualism we shall all be able to correct many erroneous ideas that we now have, owing to the imperfect means of communication in past ages, of all which pertains to that world to which we are going. And to me this is the greatest good of Modern Spiritualism. It enables us to correct our charts, and thus gain the harbor of Perfect Happiness which we are all seeking "in the bosom of God" much sooner. Returning friends from "over there" report that the old sailing charts are very defective, and following the course laid down in them does not lead to the desired haven, and that they have had to beat about a long time on the other shore before they found the desired harbor. But the revised chart marked out by these returning voyagers agree in all essential particulars, so that by following it one will save himself much trouble on the other side in finding his desired port.

To those who have not quite reached the last ditch, but are asking if Spiritualism is true, I would say, Look up the facts in the case with a careful earnestness to get at the truth, and you cannot remain long in doubt. D. E. SMITH.

Community, N. Y.

OBITUARY REMARKS ON A WEALTHY DECEDENT (WITH COMMENTS).

In Two Parts—Part One. Exact in all the relations of life he was— [His hat and boots were just what they ought to be.] He never was known to neglect the means of grace— [He paid for his pew, and always sat in his place.] Among the safest and best of our business men— [Whatever he bought for five cents he sold for ten.] His thoughts and hopes were not for a day, but all time— [No man knew better the use and worth of a dime.] His intellect easily showed the breadth of its range— [He never once was deceived in making change.] A bright example he set before every one— [Who knows of any good deed he has ever done?] —[New York Sun.]

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

Concerning Slade, the "Medium."

Rowland Connor, in a communication in the *Index* of July 21st, under the above caption, says:

"Slade has been visiting the city in which I am at present residing, and has given exhibitions of his powers as a 'medium.' In company with other candid investigators, I attended several of his 'séances,' and can testify that from beginning to end his performances were either unadulterated trickery, or were explainable upon natural hypotheses, which require no intervention of 'spirits' or other supernatural agencies. . . . He was detected in his mode of obtaining raps, in his playing upon the accordion, in his slate-written messages, in his tossing of pencils and other light articles into the air, in his table-lifting, and, in short, in nearly all the different manifestations which have rendered his name so well known in this country and in Europe."

The assertion so positively given in the above extract in regard to Dr. Slade's mediumship has not the slightest foundation in truth, as thousands of witnesses the world over are ready to prove. Either Mr. Connor is false to the knowledge he possesses, or else he has not sufficiently and fairly investigated the subject upon which he writes (most likely the latter), to qualify him to make so broad and positive a charge of fraud, which, though made directly against Dr. Slade, strongly impugns the motives, good judgment and even common-sense of such able scientists as I. H. Fichte, who, in the last publication he gave to the world, referred to the Slade phenomena as having been "observed under conditions that precluded all imposture or prestidigitation"; Zöllner, who, after applying the most rigid tests that he with all his knowledge, derived from a long and practical experience, could bring to the case, declared it to be "demonstrably impossible to produce the results by fraud," and further affirmed that Weber, Fechner and Scheibner, leading minds of Germany, agreed with him; E. W. Cox, a London lawyer and judge, who wrote in 1876: "I can only say that I was in full possession of my senses; that I was wide awake; that it was broad daylight; that Dr. Slade was under my observation the whole time, and could not have moved hand or foot without being detected by me"; Alfred R. Wallace, who says: "Writing came upon the upper part of the slate, when I myself held it pressed close up to the under side of the table, both of Dr. Slade's hands being upon the table in contact with my other hand. The writing was audible while in progress. This one phenomenon is absolutely conclusive. It admits of no explanation or imitation by conjuring. The phenomena occurred in broad daylight, with the sun shining into the room, and with no one present but Dr. Slade and myself"; Boutlefer, Wagner and Aksakoff, of St. Petersburg, the latter of whom says: "I can, as a witness, testify that the writing was produced upon a slate which the Grand Duke alone held under and close to the table, while Slade's hands were on the table"; and scores of others who, having witnessed the phenomena in the presence of Dr. Slade, have been convinced of the honesty of the medium, the genuineness of the manifestations, and have given their testimony to the public of their convictions.

Lord Rayleigh informed Prof. Wallace that he took a professional conjurer to Dr. Slade's, and that the phenomena happened with considerable perfection, while "the conjurer could not form the remotest idea as to how the effects were produced." Samuel Bellachini, the Court conjurer of Berlin, stated in an affidavit, in 1877, that the phenomenal occurrences in the presence of Dr. Slade had been thoroughly examined by him "with the minutest observation and investigation of the surroundings, including the table," and that "I have not, in the slightest instance, found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus," and further declares, "any explanation of the experiments which took place, under the circumstances and conditions then obtaining, by any reference to prestidigitation, to be absolutely impossible." Prof. Jacobs, a well-known German conjurer, publicly stated that though he can imitate some of the manifestations produced in Slade's presence, what he does as a sleight-of-hand performer, "has nothing in common with Spiritualism," and has written a letter to the Scientific Society for Psychological Studies at Paris, announcing his adhesion to the spiritual theory.

We personally know Dr. Slade to be a genuine medium for the physical manifestations, from the fact that in company with Mr. George A.

Bacon, of this city, we visited Mr. Slade's séance-room in New York several years ago in order to fully test his mediumship—not because we needed any tests in this direction, but because, when challenged by skeptics, we could asseverate, from personal knowledge, that he was a bona fide instrument through whom spirit-power manifested entirely independent of himself. It was of an afternoon, the sun shining into the room through two windows. The medium was seated at a common-sized square table, on the opposite side, Mr. Bacon at one end. A bureau stood behind the medium, on which was an accordion; at the other end of the table was an empty chair. We held across the table the medium's left hand, while Mr. B. kept his (the medium's) feet in chancery. With his right hand Mr. Slade took the accordion from its place, held it up for a few moments, but for what purpose he did not inform us. Presently, however, it began to move, and the next moment we observed five fingers, perfectly visible as far as the second joint, touching the keys; when, to our surprise, "Sweet Home" was played in a style so refined that we were astonished—also another tune was played equally as well. The next manifestation was this: We requested that the chair at the right end of the table be lifted without contact of hands. No sooner had we expressed the wish, than it came up on a line with the table and fell to the floor, the back down. We requested that it be restored to its original position, which was immediately accomplished. The above and other manifestations, showing conclusively that jugglery had no part in the performance, were witnessed by us.

We could easily fill a hundred columns with testimony similar to the above from individuals of every class and condition of life; but we think enough is presented to show most conclusively that, notwithstanding the assertion of Mr. Rowland Connor, in the *Index*, and the weak and flimsy attempt of "explaining how it is all done," by a Western scribbler, on the theory of a trickster's manipulations, phenomena occur in the presence of Dr. Henry Slade that can be ascribed to none other than a spiritual origin.

In addition to the evidence given to prove that the act of writing is produced by an unseen power wholly independent of the medium is the other, and to the matter greater truth, that the matter written is frequently in a language unknown, not only to Dr. Slade but to every other person present; in one instance *his messages* being written at one time in as many different languages. Again, in thousands of cases, places, names, dates and incidents are given in messages that Dr. Slade could by no possibility at the time of writing be informed of.

Black on Ingersoll.

In the *North American Review* for August are two articles on "The Christian Religion"—a concentrated assault upon its outworks and interior principles by Robert G. Ingersoll, and a critical reply by Judge Jeremiah S. Black. Mr. Ingersoll may be supposed to sum up the grounds of his hostility with all the force and skill at his disposal; and Judge Black passes his article in review with as close reasoning as he can compress into his allotted space, indulging in his biting sarcasms as he goes along. Taken together, the two articles form a decided novelty in magazine literature, which unmistakably tends to sensation as the condition of keeping its footing in the popular mind.

For ourselves, we seriously question the benefit of an exhibition of such a character in the field of popular literature. If the Christian religion was something that could be fully stated in all its facts and relations in the brief compass of a single essay, or successfully defended against assault and criticism in the same space, it might well be doubted, after these centuries of its trial with the human race, whether it was even a poor fraction of what is claimed for it. There is evidently too much to be said on the subject to permit it to be properly set forth in the compass of a score of pages in a popular magazine. But in the present case it is the contestants quite as much as the subject of their contest that engages public attention, whether they succeed in establishing anything in the general mind or not.

Ingersoll asserts with a rashness that everywhere attests his intense egoism; while Black comes to the rescue of a cause which he disdains to consider imperilled by any such attack, in the spirit of a "gospeller" of the first water. Ingersoll fails to go to the moral root and core of the matter, which is the vital thing; and Black, while lugging him in a close logical embrace, preaches like a layman who is conscious that the priest is looking on. What he says Christianity has done and is likely to do for the world Ingersoll has not touched at all; but in his argument for the credibility of miracles he concedes the very grounds of Spiritualism, whose mediums he returns to in a single place in any but the true Christian spirit. He evidently speaks for argument's sake rather than from any special love of the cause, unless it be a derived and inherited one.

One paper is a screed against Christianity in all its elements, parts and bearings; the other is quite as much a retaliatory attack as it is a defense and vindication. The real spirit and precepts of Christ never can be advanced in the world by any such methods. What enters into the life and conduct is apt to be silent and secret; not vociferous with proclamation and ostentatious with announcement. Hence the better Christian a man is, the less he generally says about it. And so we think in regard to public argumentation over it. Theology has assumed to have its keeping entirely in its own hand; and in attacking that its enemies think they attack the precepts and example of Christ. But religion is life, and not dispute; instruction, and not warfare.

Lake Pleasant (Mass.) Camp-Meeting.

On Sunday, July 31st, the exercises at Lake Pleasant will be formally opened by addresses from Mrs. Shepard-Lillie and C. B. Lynn. The meeting will continue its sessions until Sept. 5th. The *Banner of Light* will print a digest of the proceedings. The indications are that the attendance this year will be larger than ever before.

Mrs. E. C. Woodruff, inspirational speaker from the West, now located at 67 Hancock street, Boston, will answer calls to lecture at camp-meetings, picnics and for Spiritualist societies. This lady is one of the oldest and most reliable workers in our ranks. Address as above.

Included among our correspondence on page third will be found a communication in reference to the Camp-Meeting soon to be held at LAKE GEORGE, in which information is given respecting the place and its surroundings that will interest our readers.

J. Fitton in Boston.

By his notices on the 5th page it will be seen that this eminent English medium is located for a time at 661 Parker street. He comes to America highly recommended by English Spiritualists. The manifestations of spirit-power through his instrumentality are unquestionable, full accounts of which were published in the *Banner* July 16th. Mr. Fitton gave a preliminary sitting in Boston on the evening of the 22d inst. at the residence of Mr. Daniel Farrar, 14 Hancock street, to a select company of ladies and gentlemen, the principal features of which were of the materializing phase. The medium entranced gave a beautiful invocation on the opening of the séance. The spirit afterward properly seated the company, as is usual in such cases; directed the gas to be turned off, and then took his medium into the extemporized cabinet. After the usual singing, the materialized form of John King made its appearance, holding in his left hand a spirit-lamp, the light of which shed its rays upon the face of the spirit sufficiently to distinguish his features. He came close to each individual, in order that they might know it was not the medium; "Rosa," the medium's familiar spirit, in the meantime holding control of Mr. F. in the cabinet and conversing with the company.

The next spirit which appeared was that of an Indian. The gas being lighted, his features were distinctly seen. He was taller than the medium and more full in the face. All present were fully satisfied that this was a genuine materialization. "Dr. Scott" (the guide of the medium) attempted to materialize—"Rosa" informed us—but, owing to the heat and other circumstances, could not do so with sufficient power to leave the cabinet; he was confident, however, that he could succeed at a subsequent sitting. A picture, framed, was taken from the mantel in the back parlor by invisible hands and placed upon the table in the front parlor. Other manifestations of less note were given, when the séance closed. This medium is said to be clairvoyant, clairaudient, musical, etc.

Mr. Fitton will make Boston his headquarters until the 1st of May next. P. O. address *Banner of Light* office.

Out-Door Meetings.

The Spiritualist Camp-Meetings at Lake Pleasant and Onset Bay, Mass., and at Neshaminy Falls Grove, Pa., are in full operation.

A Spiritualist meeting will be held in Lane's Hall at Silver Lake, Plymouth Co., Mass., on Sunday, Aug. 7th, at 11 o'clock A. M., and at 2 P. M. Addresses by Dr. C. P. Phillips.

The Lake George Spiritualist Camp-Meeting will commence Aug. 13th, and close Sept. 4th.

The Connecticut Spiritualist Camp-Meeting will commence Aug. 17th, and close Sept. 14th. See card in another column.

The Spiritualist Grove-Meeting at Porter's Grove, Euclid, O., takes place Sunday, July 31st.

The Spiritualists of Portage County, O., hold their yearly meeting on Sunday, Aug. 7th, in Atwater's Grove, Mantua Station.

The Spiritualists of Michigan hold a three days' Grove Meeting in N. H. Geller's grove, just southwest of the village of Fowler, Aug. 5th, 6th and 7th. See official notice.

The Spiritualists of Antwerp, Ohio, and vicinity will hold their Annual Grove Meeting, Aug. 20th and 21st, Saturday and Sunday, in Dane Wentworth's Grove, near Antwerp. Speakers engaged: A. B. French and Mrs. M. C. Gale.

The Annual Meeting of the Spiritualists and Liberals of Van Buren and adjoining counties will be held at the Fair Grounds at Lawrence, Michigan, Saturday and Sunday, Aug. 6th and 7th. See official notice.

"The Herald of Health."

It is beginning to be fully realized by the people that happiness in this life depends largely upon the possession of a healthy body; hence more attention than ever before is being directed to diet, and "Food Reform," as the popular movement is termed, is rapidly becoming a prominent feature of our times. Publications in advocacy of an improvement in diet are also appearing, of which the *Herald of Health*, edited by Dr. T. L. Nichols, and published at 420 Oxford street, London (Eng.), is a most excellent model. It is eclectic in the subjects upon which it treats, not confining itself to any one, but advocating all reformatory and progressive measures that have for their object the betterment of the physical and spiritual condition of mankind. It speaks for better law and better gospel; it opposes compulsory vaccination, wars against intemperance, defends spiritual mediums, and teaches its readers how they may live better and more healthfully at a small cost than the generality of people now do at an extravagant expenditure with a long train of diseases dogging them at every step. The *Herald* is a handsome 16-page monthly that merits a large circulation.

Prof. Phelps vs. Spiritualism.

The best evidence of the rapid progress of SPIRITUALISM that we could by any possibility place before the world is contained in an article from the pen of Prof. Phelps, of Andover, recently published in *The Congregationalist* of this city, which we give entire on our eighth page. The *Banner* may advert to the Professor's remarks in a future issue.

Chas. H. Foster.

The well-known test-medium, is located for a brief period at 20 Hardy street, Salem, Mass., where he will be pleased to meet his numerous friends and the public generally. He informs us that his spiritual gifts were never more powerful than at the present time.

Everything is immortal, Bro. Seaver; nothing annihilated; otherwise the globe on which we now are would in time become extinct. Man being the highest, the most refined substance, when he casts off his earthly shell lives on, but in a still more refined body, visible only to the eyes of the clairvoyant, except when materialized for the time-being by and through the agency of spirit chemists. Having witnessed such materialized forms, and recognized our ascended friends, we can safely say we know they are immortal.

We regret to learn that our English correspondent, Mr. J. J. Morse, is confined to his home by a serious illness, in consequence of which he has been obliged to cancel his lecturing engagements until autumn. We tender him our sympathy, and trust he will soon be restored to health and to the field of useful labor he has long and ably occupied.

Dr. J. R. Buchanan's two lectures at Lake Pleasant, August 7th and 10th, will be on "The Physiological and Philosophic Basis of Spiritualism."

Mrs. Elsie Crindle.

We regret to learn that Mrs. Crindle, after giving a few séances in this city, said to be very satisfactory to all who were present, was suddenly attacked with severe illness, which has continued to the present time. We are further informed that as soon as she is sufficiently recovered to be able to sustain the journey, she will return to her home in California, with the intention of again visiting this city in the fall, when all who may desire to attend her séances will have an opportunity of doing so. A reliable lady of our acquaintance, who was present at a recent sitting in this city with Mrs. Crindle, informs us that the form materializations are legitimate, notwithstanding the adverse criticisms which have lately appeared in print. We should have had a sitting with Mrs. C. ere this date had we not been informed by her son that she was to proceed at once to San Francisco. It gives us pleasure to publish the following endorsement of this lady's mediumship:

We, the undersigned, wish to give our testimony in favor of Mrs. Crindle's materializing mediumship. Myself, wife and daughter attended one of her séances about three weeks ago on a Monday afternoon. After several forms had materialized, a figure appeared whom we all three of us recognized as my son, whom we had buried only about four months ago, his age being twenty-three years. He called me father, father, in the German language. I recognized his voice and the peculiar way he had in calling me father (father), the first letter, v, sounding like the English f, the like a in a vowel, and the t very short and sharp. I went close up to him, he patting me and I him, then he called mother and sister, who also came close to him; and so we all recognized him.

At a previous séance with Mrs. Crindle, when my wife and daughter had attended, he materialized and was fully recognized by his tall figure, his features and his voice, not only by his mother and sister, but also by Dr. de Bonneville and his wife, who were present, and who had often visited him during his last sickness. God bless Mrs. Crindle and her band, be our prayer.

MAX LENZBERG,
 LIZZIE LENZBERG,
 LIESA LENZBERG.

354 West 35th street, New York.

The Condition of the President.

A successful surgical operation was performed on the body of President Garfield, by Dr. Agnew, last Sunday, for the purpose of opening a pus cavity and thereby preventing pyæmia or blood poisoning, and a second operation on Tuesday, the 26th. The patient endured the treatment with great fortitude, and though the physicians in attendance do not consider him to be out of danger they express confidence in his ultimate recovery.

On the first page of the present issue the guides of Mrs. Richmond preach a sermon on political honesty and the necessity for its cultivation and exercise, which can be read with profit by the adherents of both the great parties into which the voters of the nation are divided. The *Daily News* says that Mrs. Richmond is to spend several weeks in Colorado, and would probably speak in Denver again July 24th; adding, furthermore, that her return was looked for with interest by many citizens of that place. In this connection we may mention that upon Mrs. Richmond's reaching Silver Cliff, Colorado, she was requested by a number of influential citizens to deliver a public address. She consented to do so, and no suitable hall being available, the dining-room of the Powell House was filled on the evening of Sunday, July 17th, with an interested audience, who listened with great satisfaction to an eloquent lecture, the subject of which was: "Evolution in Accordance with Natural Law." The *Republican*, of Silver Cliff, spoke of it in the highest terms of commendation. At the termination of the lecture, Mrs. Richmond's controls replied to several questions, and closed with a poem.

The following is the latest bulletin in relation to the Connecticut Camp-Meeting. It will be noticed that there are a few changes in regard to time, &c., from the notice printed in our last issue:

CONNECTICUT CAMP-MEETING—AUG. 17, 1881.

Purchasers of lots can make selections on and after Monday, Aug. 1, 1881. Lots will be leased, and campers can occupy the grounds from same date, for two dollars for the season for the erection of each tent.

Camp-Meeting will commence Wednesday, Aug. 17th, and continue to Wednesday, Sept. 14th. First public meeting, Sunday, Aug. 21st. Return tickets will be given at the grove to all persons who have paid their fare one way, travelling on the New London Northern Railroad, from July 25th. The transportation of baggage is free over this road. Speakers will be announced in due time, none having yet been engaged. All who have purchased or may purchase lots previous to Sept. 1st, should remit the balance due to James E. Hayden before that time. GEO. W. BURNHAM, President.

JOHN WINSLOW, Secretary.

The *Evening Bulletin*, Haverhill, Mass., publishes in its issue of July 16th the communication that appeared in the Message Department of the *Banner of Light* of May 28th, from Amos Tuck, of Exeter, N. H., introducing it with the remark: "It comes from a man we well knew when in the flesh, and who was extensively known in this vicinity." The communication is also republished in the *Valley Visitor*, Newburyport, Mass.

Rev. Wm. Alcott (Swift River, Hampshire Co., Mass.), writes: "I continue to answer all calls I receive to lecture. I am a growing believer and teacher of our blessed philosophy, and still love the good old *Banner of Light*. Please keep my name in the list." This earnest and sincere worker for truth should be heard from the platform every Sunday. Having become convinced that Spiritualism is true, he does not hesitate to proclaim it to the people.

A pen picture of Onset Bay Grove, as seen last Sunday by John Wetherbee—"Shadows"—we are obliged to defer until our next. We shall also publish a full account of a materializing séance held at No. 3 Hancock street, in this city, last week, in presence of a select party, which was considered one of the most extraordinary exhibitions of spirit-power ever witnessed in Boston, if not the best.

If vaccination is a sure protection against infectious disease, why is it that so much fear is manifested by those who have that "protection"? The British Fleet, under Admiral Seymour, recently passed the Island of Corfu, not stopping for the sole reason that small-pox existed there; and this though every man on the fleet had been vaccinated and re-vaccinated.

An important question was answered at our Public Circle-Room, April 22d, relative to premature burials. The spirit in control of the medium, after answering the question propounded, satisfactorily, we think, warned mortals against placing dead bodies upon ice, giving among other reasons that it hurts and retards the free departure of the living spirit.

The friends in Charleston, S. C., can always find a full line of spiritualistic publications at the counters of B. Döbler, 136 Meeting street. The *Banner of Light* is also kept regularly on sale.

Read the review of "The Divine Law of Cure," on our third page.

THE EDITOR-AT-LARGE BUREAU.

A Suggestion.
 To the Editor of the Banner of Light:

As our annual camp-meetings have commenced at Neshaminy Falls, Onset Bay, and Lake Pleasant, there will be at least fifty thousand different people at these annual reunions. Probably three-fifths are Spiritualists, or greatly interested in this phenomena. Of this number at least ten thousand could pay from one to five dollars into the Editor-at-Large Fund, and thereby be the means of doing great good. Would it not be wise to appoint at Neshaminy Falls Camp Ed. S. Wheeler and James Shumway to receive subscriptions and donations; at Onset Bay our veteran Bro. Dr. H. B. Storer; and at Lake Pleasant Dr. Joseph Beals, Cephas B. Lynn, (and the writer, if you choose to do so), who will be at Lake Pleasant from Aug. 13th to Sept. 8th?

If the right men and women will interest themselves in this matter ten thousand dollars ought to be pledged to carry on this work for the next year.

There is no need for argument as to the value of Prof. BURTON's articles to the secular press. The more respectful tone of the New York dailies is in a large measure due to the unanswerable arguments of the Editor-at-Large, published in the secular press. The changed position of the New York *Daily Tribune* is specially noteworthy.

Friends everywhere—this means YOU—remember now and always that the best blessing in this life is where you freely give. Any friend who feels the justness of this suggestion, but does not intend to visit the great gatherings of the people of our faith, can remit direct to the *Banner of Light*, or, if they prefer, are at liberty to send to me. Only act—act promptly—ACT NOW.

S. B. NICHOLS.
 357 Flatbush Avenue, Brooklyn, N. Y.,
 July 29d, 1881.

[We fully endorse the above, and hope that the parties named by Bro. Nichols will at once act in this important matter as agents for the collection of funds to sustain the Editor-at-Large Bureau for another year.—Ed. B. of L.]

"THE VACCINATION INQUIRER,"

published by the London Society for the Abolition of Compulsory Vaccination, is one of the ablest publications that come to this office. It is issued monthly, and furnished at a very low price, the object being to diffuse as widely as possible a knowledge of the evils of vaccination, and to create a public opinion that shall demand, and eventually obtain, a repeal of the law that makes it compulsory for the people to poison their own blood and that of their children. "The Story of the Great Delusion," by William White, the twenty-eighth chapter of which appears in the July number, is a most thorough history of the origin, rise and progress of the vaccination practice, and should be read by all. The circulation of the *Inquirer* in the United States would be the means of fully informing those into whose hands it might come upon a subject respecting the real truth of which very little is now known.

We take from the *Banner of Light* the appeal of Mr. and Mrs. J. Nelson Holmes for assistance in their pressing distress, and we trust it will not be vain. Mr. Holmes's health, as we know, has been such for a long time as to preclude his pursuing his mission as a medium, and thus he has been compelled to incur liabilities that are now harassing him. Those who know what these veteran mediums have endured, in the service of the spirit-world, should not refuse them such assistance as is in their power, and that without delay. Their address is Vineland, N. J., to which place remittances should be made directly.—Mind and Matter.

We give \$10. Who will send them \$10 more?
 —Banner of Light.

The *Philadelphia Press*, in describing the Camp-Meeting at Neshaminy Falls, says: "One of the fervent believers in the doctrines now at Neshaminy is Prof. Clayton, a gentleman who is widely known as a contributor to magazine literature, and who was a schoolmate and room-companion of President Garfield. In fact, many of the most earnest supporters of Spiritualism are gentlemen of mature age, who figure as scientists, and whose respectability is undoubted."

The *Voice of Angels* newspaper is published at 5 Dwight street, Boston. The invisibles are anxious to keep it in the field, as it is filling a gap no other spiritual paper, they say, can occupy; hence Spiritualists are solicited to subscribe for it. The price is \$1.50 a year, in advance. Money orders should be made payable to M. B. Sprague.

DR. M. H. GARLAND, has been seen in our advertising columns, has taken rooms in the *Banner of Light* Building, 81 Montgomery Place, where he will make a specialty of catarrh and diseases of the throat and lungs, and guarantees that his treatment shall be satisfactory.

A recent letter from London informs us that the spiritual newspaper, *Light*, recently established there, is growing in favor and rapidly extending in circulation. The *Banner of Light* sends greeting.

Oakland Garden.

So great has been the success of Barry & Fay's Comedy Company at the Oakland, and so general the demand for further opportunities to witness that capital piece, "Muldoo's Picnic," that both will continue to be the attractions of the coming week. In the olio which is to precede the piece, there will appear, in addition to the legitimate performers of the present week, Messrs. Schoolcraft and Coes, William Carroll, the Gernattels, Johnson and Powers, Coleman and McCarthy and others.

Passed On.

Again death has invaded my household, and my beloved aunt, my mother's youngest sister, Mrs. Regaly, has greeted the dawning of a new life. Her partial faith in Spiritualism gave, I think, a silver lining to the clouds that many years of Orthodox teachings had gathered about her path, and gently, peacefully, she floated away on the great ocean of eternity. Grateful for many kindnesses she has shown to myself and family, I shall ever affectionately cherish her memory.
 Malden, Mass., July 24th, 1881.
 G. L. DRISCOLL.

An exchange says: "Write your name in kindness, love and mercy on the hearts of those with whom you come in contact, and you will never be forgotten." True enough; but when hungry, better carry a square meal to a man's stomach, and he will remember you a great deal longer.—Ezra.

Message Department.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life...

Messages given through the Mediumship of Mrs. J. T. Steinhauer.

Science held April 12th, 1881.

Invocation.

Oh thou Spirit of Truth, unto whom all nations turn and all people cry, approach thee at this hour...

Lizzie Welch.

I passed away in my thirty-seventh year. I had nearly attained to the age and dignity when I was called from the mortal body...

Charles B. Brown.

I have but a few words to offer, yet I wish to return and speak them. Only a few months have passed since I died, or rather, since my body died...

Science held April 15th, 1881.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions are in order, Mr. Chairman.

QUEST.—Has there been, so far as is known to you, any period in the history of this world when communication between it and the state in which you live was general and possible as now?

ANS.—In the spirit-world we possess records of the past history of the human race upon this planet, which records contain accounts of spiritual manifestations that have been given from time to time to the human race.

QUEST.—Do any of those who formed the population of the continent known as Atlantis (sunk in the Atlantic Ocean during a convulsion of planets similar to that about to occur) return and hold communication with the present inhabitants of earth?

ANS.—We are personally cognizant of several instances where spirits who once dwelt upon the continent of Atlantis have returned to this country and controlled and influenced mediums, through whose organisms they have given accounts of their former life and residence upon this planet...

Ransom M. Gould.

A few years have passed since my departure to the spiritual world. At first my new life appeared very strange to me; I could not assimilate with it for a time; I felt that I had awakened in a new state of existence...

John B. Pike. I had no desire ever to come back to the earth, and that feeling remained with me for some months after my death...

Nancy Goodwin. Everybody, or most everybody, seems to be coming back and talking to people in the body. I have watched this thing for a long time...

Jessie Dunbar.

I was told if I came here I should experience some of the suffering that was mine when I passed from my body; but I feel that I can stand that, knowing that I have a heavenly home to go to, and that my message may be received by a lady who reads your paper...

William Knight.

I lived and died in Marblehead. I passed out at the age of eighty-five, worn and weak as to the physical, with cramped and limited powers of expression...

John B. Pike. I had no desire ever to come back to the earth, and that feeling remained with me for some months after my death...

John B. Pike. I did not care to come back to speak this. I would like to send my regards to those who know me and were friendly to me...

Nancy Goodwin.

Everybody, or most everybody, seems to be coming back and talking to people in the body. I have watched this thing for a long time...

Science held April 22d, 1881.

Questions and Answers.

QUEST.—The trance condition, being frequently indistinguishable from death, and many persons being ignorant of its nature and symptoms, please state the most effectual precautions that can be adopted to prevent premature burials.

ANS.—The best precaution that can be adopted to prevent premature burials, is to examine the body until unmistakable signs of decomposition take place...

QUEST.—As prayer to God can be no more than an appeal to the highest spiritual intelligence we can conceive of, and as such an intelligence can, doubtless, have cognizance of our thoughts, is the oral expression of a prayer absolutely required in order that the prayer be heard and answered?

ANS.—The oral expression of prayer is never absolutely required in order to have that prayer answered. An answer to the secret, silent aspirations of the soul, that go upward from within, seeking to reach the throne of Wisdom...

genesis of the highest life; therefore it is not necessary to give vocal expression to prayer at any time, yet it is at times wise to have the oral expression of prayer...

QUEST.—Does the law of compensation in the spirit-world provide for those unfortunate individuals who, having inherited proclivities to evil, suffer punishment and the curse of mankind during their life on earth...

ANS.—Man in the body is, to a very large extent, the creature of circumstances, swayed by his surroundings and conditions; it is made what he is, also, to a large extent, by inherited conditions...

Lucy Alcott.

I come with joy and gladness, because I am prompted to come and speak on this day, which is so near the anniversary of my immortal birth...

I return, bringing my love and my message of cheer to those in the mortal who are near and dear to me. I come, saying, your sister is with you, dear ones; she will ever be with you...

Science held April 22d, 1881.

Questions and Answers.

QUEST.—The trance condition, being frequently indistinguishable from death, and many persons being ignorant of its nature and symptoms, please state the most effectual precautions that can be adopted to prevent premature burials.

ANS.—The best precaution that can be adopted to prevent premature burials, is to examine the body until unmistakable signs of decomposition take place...

Mrs. Flora Keeney.

I do not understand how to proceed here, but I am anxious to come back from the world beyond, that those who know me may be able to find me in the spirit-world...

higher life, into other conditions, where I could learn more concerning life than I ever could have done in the body. And so, as I come to speak in this way, I would have you feel that I am reconciled...

William T. Norris.

For two years, Mr. Chairman, I have been seeking to communicate at this place. At last I found myself in a condition to do so...

Had I remained in the mortal form five weeks longer I should have attained the age of seventy-seven. I was called away to the spirit-world, not with pain and terror, but with rejoicing and gladness...

I would say to the spiritual friends of that place: Father Norris is with you; he brings you his blessing; he would strengthen and sustain you to perform your work...

To my friends in California, those whom I met during the last few years of my mortal existence, I send my fraternal greeting, love and sympathy...

Capt. James C. Fiedler.

I was thirty-three years of age, Mr. Chairman, when I died to outward, material things, so far as the body is concerned; but at that time I entered a spiritual world which I found to be quite in keeping with my outward experience in the material world...

Yes, it is true, and I, as a human being, as an individual, can return to take cognizance of what is passing in material life to my friends. Seated beside them, I can know of their thoughts, and yet I may not touch them with my hand...

MESSAGES TO BE PUBLISHED.

April 22.—Barley, Mrs. M. B.
April 23.—Lizette, Walter; William Alderson; Edie B. Campbell; Henry Keop; Mary E. Henderson; Mattie; Pauline; Mrs. Jones; Mrs. E. B. Hildreth; Mrs. H. J. Bigelow.
May 8.—Elijah Colburn; Clara Lytle; Charles F. Newcomb; Kate Pitman; Mary M. Cotto; Charles Fookham.

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A. P. WEBBER, MAGNETIC PHYSICIAN, OFFICE, 107 WEST NEWTON STREET, Hours from 10 A. M. to 4 P. M. Will visit patients. July 2.

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2226-2228-2230-2232-2234-2236-2238-2240-2242-2244-2246-2248-2250-2252-2254-2256-2258-2260-2262-2264-2266-2268-2270-2272-2274-2276-2278-2280-2282-2284-2286-2288-2290-2292-2294-2296-2298-2300-2302-2304-2306-2308-2310-2312-2314-2316-2318-2320-2322-2324-2326-2328-2330-2332-2334-2336-2338-2340-2342-2344-2346-2348-2350-2352-2354-2356-2358-2360-2362-2364-2366-2368-2370-2372-2374-2376-2378-2380-2382-2384-2386-2388-2390-2392-2394-2396-2398-2400-2402-2404-2406-2408-2410-2412-2414-2416-2418-2420-2422-2424-2426-2428-2430-2432-2434-2436-2438-2440-2442-2444-2446-2448-2450-2452-2454-2456-2458-2460-2462-2464-2466-2468-2470-2472-2474-2476-2478-2480-2482-2484-2486-2488-2490-2492-2494-2496-2498-2500-2502-2504-2506-2508-2510-2512-2514-2516-2518-2520-2522-2524-2526-2528-2530-2532-2534-2536-2538-2540-2542-2544-2546-2548-2550-2552-2554-2556-2558-2560-2562-2564-2566-2568-2570-2572-2574-2576-2578-2580-2582-2584-2586-2588-2590-2592-2594-2596-2598-2600-2602-2604-2606-2608-2610-2612-2614-2616-2618-2620-2622-2624-2626-2628-2630-2632-2634-2636-2638-2640-2642-2644-2646-2648-2650-2652-2654-2656-2658-2660-2662-2664-2666-2668-2670-2672-2674-2676-2678-2680-2682-2684-2686-2688-2690-2692-2694-2696-2698-2700-2702-2704-2706-2708-2710-2712-2714-2716-2718-2720-2722-2724-2726-2728-2730-2732-2734-2736-2738-2740-2742-2744-2746-2748-2750-2752-2754-2756-2758-2760-2762-2764-2766-2768-2770-2772-2774-2776-2778-2780-2782-2784-2786-2788-2790-2792-2794-2796-2798-2800-2802-2804-2806-2808-2810-2812-2814-2816-2818-2820-2822-2824-2826-2828-2830-2832-2834-2836-2838-2840-2842-2844-2846-2848-2850-2852-2854-2856-2858-2860-2862-2864-2866-2868-2870-2872-2874-2876-2878-2880-2882-2884-2886-2888-2890-2892-2894-2896-2898-2900-2902-2904-2906-2908-2910-2912-2914-2916-2918-2920-2922-2924-2926-2928-2930-2932-2934-2936-2938-2940-2942-2944-2946-2948-2950-2952-2954-2956-2958-2960-2962-2964-2966-2968-2970-2972-2974-2976-2978-2980-2982-2984-2986-2988-2990-2992-2994-2996-2998-3000-3002-3004-3006-3008-3010-3012-3014-3016-3018-3020-3022-3024-3026-3028-3030-3032-3034-3036-3038-3040-3042-3044-3046-3048-3050-3052-3054-3056-3058-3060-3062-3064-3066-3068-3070-3072-3074-3076-3078-3080-3082-3084-3086-3088-3090-3092-3094-3096-3098-3100-3102-3104-3106-3108-3110-3112-3114-3116-3118-3120-3122-3124-3126-3128-3130-3132-3134-3136-3138-3140-3142-3144-3146-3148-3150-3152-3154-3156-3158-3160-3162-3164-3166-3168-3170-3172-3174-3176-3178-3180-3182-3184-3186-3188-3190-3192-3194-3196-3198-3200-3202-3204-3206-3208-3210-3212-3214-3216-3218-3220-3222-3224-3226-3228-3230-3232-3234-3236-3238-3240-3242-3244-3246-3248-3250-3252-3254-3256-3258-3260-3262-3264-3266-3268-3270-3272-3274-3276-3278-3280-3282-3284-3286-3288-3290-3292-3294-3296-3298-3300-3302-3304-3306-3308-3310-3312-3314-3316-3318-3320-3322-3324-3326-3328-3330-3332-3334-3336-3338-3340-3342-3344-3346-3348-3350-3352-3354-3356-3358-3360-3362-3364-3366-3368-3370-3372-3374-3376-3378-3380-3382-3384-3386-3388-3390-3392-3394-3396-3398-3400-3402-3404-3406-3408-3410-3412-3414-3416-3418-3420-3422-3424-3426-3428-3430-3432-3434-3436-3438-3440-3442-3444-3446-3448-3450-3452-3454-3456-3458-3460-3462-3464-3466-3468-3470-3472-3474-3476-3478-3480-3482-3484-3486-3488-3490-3492-3494-3496-3498-3500-3502-3504-3506-3508-3510-3512-3514-3516-3518-3520-3522-3524-3526-3528-3530-3532-3534-3536-3538-3540-3542-3544-3546-3548-3550-3552-3554-3556-3558-3560-3562-3564-3566-3568-3570-3572-3574-3576-3578-3580-3582-3584-3586-3588-3590-3592-3594-3596-3598-3600-3602-3604-3606-3608-3610-3612-3614-3616-3618-3620-3622-3624-3626-3628-3630-3632-3634-3636-3638-3640-3642-3644-3646-3648-3650-3652-3654-3656-3658-3660-3662-3664-3666-3668-3670-3672-3674-3676-3678-3680-3682-3684-3686-3688-3690-3692-3694-3696-3698-3700-3702-3704-3706-3708-3710-3712-3714-3716-3718-3720-3722-3724-3726-3728-3730-3732-3734-3736-3738-3740-3742-3744-3746-3748-3750-3752-3754-3756-3758-3760-3762-3764-3766-3768-3770-3772-3774-3776-3778-3780-3782-3784-3786-3788-3790-3792-3794-3796-3798-3800-3802-3804-3806-3808-3810-3812-3814-3816-3818-3820-3822-3824-3826-3828-3830-3832-3834-3836-3838-3840-3842-3844-3846-3848-3850-3852-3854-3856-3858-3860-3862-3864-3866-3868-3870-3872-3874-3876-3878-3880-3882-3884-3886-3888-3890-3892-3894-3896-3898-3900-3902-3904-3906-3908-3910-3912-3914-3916-3918-3920-3922-3924-3926-3928-3930-3932-3934-3936-3938-3940-3942-3944-3946-3948-3950-3952-3954-3956-3958-3960-3962-3964-3966-3968-3970-3972-3974-3976-3978-3980-3982-3984-3986-3988-3990-3992-3994-3996-3998-4000-4002-4004-4006-4008-4010-4012-4014-4016-4018-4020-4022-4024-4026-4028-4030-4032-4034-4036-4038-4040-4042-4044-4046-4048-4050-4052-4054-4056-4058-4060-4062-4064-4066-4068-4070-4072

Banner of Light

BOSTON, SATURDAY, JULY 30, 1881.

Neshaminy Falls (Pa.) Camp-Meeting.

Annals at Neshaminy Falls are progressing well, all things considered. The Banner of Light has given wide publicity to the fact that a Spiritualist Camp-Meeting is being held at this point, and now all that needs to be done by the managers of the meeting is to thoroughly advertise in the Philadelphia and New York dailies, and enormous crowds will be in attendance.

RECORD OF THE WEEK.

MONDAY. This was "rest day" at Neshaminy. The people were busy in perfecting the details of camp-life, and in exchanging old reminiscences. Old friends have been reunited, past dim memories have been forgotten, and pledges of fidelity to each other and unity in the work of Spiritualism have been made.

TUESDAY. Mrs. Shepard-Lille delivered the regular address on Tuesday. She took subjects from the audience, and spoke with her usual clearness and vigor. The themes suggested favored the discussion of the important question of individuality. The speaker defined materialism, and entered into an elaborate exposition of the destiny of mankind.

WEDNESDAY. J. W. Fletcher addressed the friends on Wednesday, the discourse being preceded by a fine solo entitled, "The Light of a Lamp." The discourse was admirably suited to the large audience of strangers, as it related to the basic truths of Spiritualism. The directness between the old and new faiths was pointed out in a clear manner, and Spiritualism, as an incentive to high and holy influences, was declared to be the coming religion.

THURSDAY. Mr. W. J. Colville took six questions from the audience as the basis of his remarks. The following were among the topics elaborated: "The Relation which Spiritualism Sustains to the Christianity of To-day"; "The Specific Nature of Intuition"; and "Do the Clergy Realize their Position as a People in the Dispensation of the Present?" The speaker displayed in elucidating the various subjects, he was most eagerly listened to, and the address elicited universal commendation.

FRIDAY. Mrs. Shepard-Lille spoke upon subjects given by the audience. One question was, "Are you a teacher sent by God?" The speaker answered this question in a loving way, throwing out many thoughtful suggestions in connection with the idea being combated by duty to perform any given work. She argued that the voice of God in the soul must be heeded, and that a faithful adherence to his will must be considered as fundamental to anything like success.

SATURDAY. No regular service had been advertised for this day, but in response to a general desire, Mr. Fletcher kindly volunteered to address the people. He was greeted by an enthusiastic audience. A large number of questions were sent in by the people, and the speaker's solution of scientific, social, theological, and reformatory questions. The speaker was thoroughly roused in his address and spoke with remarkable fluency and eloquence. He was heartily applauded at the conclusion of his remarks.

SUNDAY. The sun rose in a clear sky, and the campers began to prepare for the great crowds which were anticipated. And the crowds did come. Thousands of people came in on the excursion trains, and looked toward the speaker's stand. It was a sight to behold, the students of the Bible, the people of the world, the grounds in carriages, and the array of equipages station side by side at the hitching-places was very large.

Mr. Shepard-Lille delivered the morning address. She spoke on the following topic: "Life." She said in substance: "Life is not perfect; we all feel badly in consequence of the existence of sin. How shall we interpret sin? What view shall we take of life? Does it mean nothing? Is it a mere dream? Is it a vanity, when we contrast the frailties of life with the fifty picture which, as an ideal of human society, we have created. We must take a broad view of life. We shall all see in the end good results. Art has been an important factor in human history, and our experiences have been revealed. Progress has obtained in art; so in religion. There have been many stumbling-blocks to our religious advancement. We are most eager to see the end of our journey."

In the concluding portion of her address, Mrs. Lille was baptized with genuine enthusiasm. She was warmly congratulated by many people after the close of the exercises.

IN THE AFTERNOON. J. Frank Baxter spoke to a largely augmented audience on "The Probabilities of Spirit Communism." Among other things he said: "It is not strange that there are so many Atheists and Infidels in the world. I am glad to have such people in my audience. I believe in the existence of the immortal soul. It is a belief which is dear to humanity. The church has not offered any proof of this doctrine. It is impossible to give any tangible evidence to an Atheist or Materialist of an hereafter, outside of Spiritualism."

Mr. Baxter entered into a lengthy and detailed exposition of the life-principle in the animal, vegetable and mineral kingdoms; he also spoke of clairvoyance, and led the way up to the idea of spiritual communication in an hour or two. He was most interestingly listened to, and the address elicited universal commendation.

After the lecture he gave descriptions of spirits. The following spirits were described and recognized: Abram A. Moyer, Kinsey Harvey, sen., Ebenezer Hantz, William H. Metz also put in an appearance, and their spirits were specified by name.

Mr. Baxter is a most valuable worker in the cause of Spiritualism, and has many friends throughout the country.

At 5:30 p. m. the vast congregation quietly dispersed. In the evening J. William Fletcher addressed a good audience. He gave a detailed statement of some of his experiences as a medium, and also profoundly interested the people by describing spirits. Several remarkable tests were given.

NOTES. The orchestra is good, and the choir sings nicely. On Sunday July 31st, Mrs. Colby and J. Frank Baxter will speak.

Neshaminy Falls is destined to rival Lake Pleasant as a camping resort.

Dr. Paxon, an old-time Spiritualist, enjoyed the opening day at Neshaminy.

Mr. E. S. Wheeler assisted Mr. Joseph Wood in presiding on Sunday, the 23th.

Frederic L. Lyman, one of the interested listeners at Neshaminy Falls on Sunday, July 17th.

Mrs. H. B. Champlin (Helen May) visited the camp-meeting on the 23th, and was warmly greeted by many friends.

Mr. Griffith, who owns the grounds, has the benefit of a large amount of free advertising in the Spiritualist journals.

The Bingham House, corner 11th and Market streets, Philadelphia, is a first-class hotel where the weary traveler is made to feel at home.

The members of the Board of Trustees of the First Association of Spiritualists of Philadelphia have grave responsibilities resting upon them.

his successful secular pursuits to perform good work in the line of philanthropy and the spread of Spiritualism.

At Col. Kase's, the other evening, Mr. J. W. Fletcher cordially greeted by many friends. Mrs. Lille spoke words of wisdom; John Spear told the friends to subscribe for the Banner of Light, and Mr. Fletcher delivered a brief lecture which was full of good points. CEPHAS.

Onset Bay Notes.

Mr. Alexander Phillips, a remarkable psychic and independent state-writing medium, highly endorsed by Prof. Buchanan and other distinguished scientific men of New York, is now at Onset, giving private sances at the cottage of Kies Doane, Esq., on West Central avenue. States, previously washed and dried, placed on the table in full view of the visitors, are written upon by the spirits without the use of pencil; raps are freely made upon the table, floor and slate; messages giving names and facts of identification are written through the medium's hand, or reported vocally by him as he clairaudiently hears them. Mr. Phillips is a quiet, unobtrusive gentleman, and his personal manners, as well as all the conditions of his sances, are calculated to inspire respect and confidence.

Dr. A. H. Richardson, of Charleston District, with several families of friends who have heretofore camped with him, are located in tents on the Boulevard, overlooking the bay, and "Shawsheen Avenue" is a noticeable feature of the camp.

One of Maj. T. B. Griffith's life-saving rafts and ladders, recently adopted as an auxiliary to the life-saving service by the Government, has been placed by him on the Onset Wharf for use in case of accidents on landing from boats.

The lecture of Rev. B. K. Washburn, on Tuesday, the 19th inst., upon "The New Religion," was sold for for thought, aptly illustrated, highly seasoned with sharp wit and sarcasm, and all alive with an earnest spirit that demands for himself the best conditions and the removal of all trammels forged by ignorance and superstition. It was an eloquent and logical effort, and commanded universal approval.

A very large increase of young folks is noticed this year—a fact, happily enough, that imports its life to the very grave, the bay and shore, as well as to the social circles.

Wednesday evening, Mr. Charles Stillwell, the infatigable inmate, gave one of his interesting entertainments at the Pavilion, in which he was assisted by Mr. Parker of the Band. A large audience was in attendance. He will give another next week.

On Friday evening, the cottage of Mrs. Cox, on West Central Avenue, was the scene of a social gathering made up of Dr. E. G. Greenleaf, Dr. A. H. Richardson, Mrs. Siles, of Worcester, Mrs. Bantleat, and others. It was an occasion when it seemed as though the two worlds were closely connected in the sweetest harmony.

The lectures of Mrs. Middlebrook-Twiss have been well received. On Saturday she spoke upon "The Internal and External Life," and on Sunday afternoon upon "Two Worlds at a Time." Mrs. T. was one of the first and one of the best trained of the earlier years of Spiritualism, and her medical studies and practice and interest in social reforms has not detracted one iota from her first love, Spiritualism, which brought her into our midst.

Sunday a number of large and large accessions were made to the permanent visitors on Saturday, and to the audience at the Pavilion by the late arrival of the Monarchs from New Bedford. It is hoped that hereafter the heat of the summer will not drive them off, and leave Onset later in the afternoon.

Mr. Chalmers, the Infidel, talked on "Nothing." John Werthebe, of Boston, spent the day here on Sunday last, and with his wide-awake speech and fine anecdotes and good stories, he attracted a large audience who had the good fortune to listen to his conversational powers.

Mrs. Dr. Cutler's family, having a lease of Wickett's Island for twenty years, have cleared it up, and erected two or three buildings, and a Spiritualist Circle-Room. The Bliss materializing mediums of Philadelphia are now giving sances there. Not having attended as yet, we do not know what success several mediums have had, and others are reported as coming among them. Mr. Ross, the materializing medium of Providence, who has very strong convictions among persons here present who have attended many of her sances.

Mr. Colville in New York.

Spiritualism in New York and Brooklyn is at the present time in quite a flourishing condition. Republican Hall, 55 West 23d street, New York, is opened to the public every Sunday, and Mr. J. W. Colville lecturing morning and evening, and a conference taking place in the afternoon. On Sunday morning last, July 24th, W. J. Colville's inspirational discourse was very rayed. It was argued that there is both a rational and an irrational element in perfect harmony with a belief in the immortality of Nature's laws. It is a law of Nature that sunlight and air stream in through open doors and windows, while they are excluded when these agencies are closed; but both must enter to breathe the fresh air, neither can the act of opening them cause those elements to enter. Even so no prayers of ours can alter God's feelings to us or change the laws of the universe; they can only receive and breathe the light of His presence in our hearts, and we can only receive His blessings. Thus prayer does not alter God; it alters us; it does not propitiate an angry deity, neither does our importunity make any good spirit willing to help us when we would take notice of our wants if we were silent. Prayer is simply an earnest desire of the soul voicing itself in involuntary expression. All stereotyped formulas, mumbled through perforce by the lips while the heart does not enter into them, are simply mockery and waste of time. The prayer of the heart, uttered or unexpressed, is powerful for good. The lecturer dwelt largely upon the power of the Will, and illustrated his theme by mentioning many important cases of cures effected by means of the will.

At the conference at 2:35 p. m., various speakers entertained the audience, and opinions were freely vented concerning the claims of Spiritualism to public acceptance, and the nature and duration of individual consciousness in the present and future existences are doing much good, and should be largely attended, as they are interesting and instructive, and afford an opportunity for the free discussion of live questions.

At 3:45 p. m. Mr. Colville spoke upon the wonders of Ancient Egypt, and the meaning of the various Symbols of the Great Pyramid. The ground taken was that the Pyramid was a vast temple, a grand Masonic Lodge, and that for all time the Illuminati of the world were to be perpetuated in their knowledge of this magnificent pile, so aptly termed "a miracle in stone."

Mr. Colville announced that he should speak on six subjects chosen by the audience on the morning of Sunday, July 31st, and in the evening on the subject of "The End of the World and its New Beginning." In further pursuance of his last Sunday night's theme.

In Brooklyn Sunday meetings are suspended till September, but conferences will be held in place of them on Saturday, Everett Hall, 305 E 14th street, to which everybody is freely invited. Mr. Colville addressed a large audience in this hall, on Saturday last, July 23d, answering, under inspiration, a great many highly interesting and important questions.

At the special request of the Brooklyn Society he will deliver "A Practical Discourse on Mesmerism" in this place, on Saturday, Aug. 6th, at 8 p. m. He has been holding very successful and entertaining receptions at the residences of Dr. Slade and Mr. Simmons, 238 W. 24th street, New York, and Mrs. Ingalls, 312 State street, Brooklyn, which have been very numerous attended. He has also spoken acceptably at Neshaminy Falls on New York, J. L., and will be in New York for a few hours on Monday, Aug. 1st, and at Onset Bay, Aug. 2d and 3d, returning to New York in time for his Brooklyn lecture, Saturday, Aug. 6th. Parties desiring his services in or near New York should write to him without delay at his present home, 47 West 37th street, New York.

Picnic at Silver Lake.

On Friday, July 15th, a gathering of the Spiritualists of Norfolk and Plymouth Counties occurred at this pleasant grove, under the auspices of the Hanson Society—a good delegation from Boston also attending.

The natural and acquired advantages of the grounds—boating, swinging, etc.—were utilized to the full during the day by those who chose. The exercises at the speakers' stand were inaugurated in the morning by a selection by Dunbar's Band (which organization also furnished music during the day); followed by remarks from George C. Stetson, of the Hanson Society, who introduced Dr. John H. Currier, of Boston, as Chairman. Dr. Currier made a brief but appropriate address of welcome; after which the speech-making was further participated in by Dr. A. H. Richardson, Mrs. L. W. Little, C. B. Phillips, and Dr. H. P. Fairfield.

In the afternoon Mrs. C. Fannie Allyn and W. J. Colville interestingly occupied the platform.

The weather was fine, the speaking good, and the occasion proved an agreeable one to all who attended.

Lake George Camp-Meeting.

The Lake George Spiritualists' Camp-Meeting Association will commence their meetings Aug. 13th, and close Sept. 4th.

The average age of a hog is only fifteen years! This always occurs us when we see a man spreading himself out over four seats in a railway car.

[From the Congregationalist of July 29th, 1881.]

BOUGHT THE PULPIT TO IGNORE SPIRITUALISM?

BY PROF. AUSTIN PHELPS, D. D.

No; and for the following reasons, viz.:

(1) It is an extensive and still growing delusion. This is not so obvious in Eastern cities as in the country towns and at the West. Up among the hills of New Hampshire and Vermont, and in the interior counties of New York, are found sometimes in succession, to be a very positive drawback to churchly influence and the growth of general culture. Where the resources of social excitement are few, the home of a clairvoyant often attracts more interest than the lyceum lecture or the sermon. Where churches are declining through decrease of population, there Spiritualism is often rife. It seems to be germane both to a decaying and an unorganized state of society. Wherever, for any reason, more healthy causes are absent, do not exist, this delusion is apt to flourish. The development of popular crudity takes their place. Home missionaries find it one of the most insidious forms of infidelity in the North-western States, and on the frontiers of civilization. In some towns it claims to be the only form of religious faith that has organic life. Wherever French and German communism takes root, the same soil gives nutriment to this opaque, but not contrary, supernaturalism. The story is often told in conditions of opposite schools of infidelity against the claims of Christ. Herod and Pilate are made friends together.

True, the claims of Spiritualists as to the growth of the sect must be taken with large allowance. They have a comfortable way of laying claim to all those who admit the historic reality of the phenomena on which their faith is founded; and even all who inquire into them for the entertainment of idle hours. Thus, General Grant, Gen. Lincoln, Stephen A. Douglas, General Fremont, Lord Brougham, Queen Victoria, Napoleon III, and, as one Spiritualist expressed it, "half the crowned heads in Europe" have been claimed as "believers." Dr. Nichols, of Haverhill, understands them to claim three millions in this country and six millions in Europe. Nine millions for a sect which has yet to celebrate its first semi-centennial! Where is General Walker, of the census Bureau? Such elasticity of reckoning is not to be permitted. But making heavy deductions for it, the number remains fully large. A single fact gives glimpses the most accurate hint of the reality; it is that the leading organ of the sect in this country is said to have a circulation of a hundred thousand copies, and so far as I know, the claim is not disputed.

(2) It is a seductive form of error to several classes of minds in all communities. Idle minds find an increasing class in prosperous times—find in a contented, well-to-do, and happy life. Those who are fond of the unreal, who have craved a glimpse of the unseen world, find a feast at the spiritualistic séance. The same causes which lead the ignorant, and many also who would resent that epithet, to the gypsy camp or the hut of an Indian fortune-teller, give to the clairvoyant phenomena a vivid interest which captivates many, to their life-long hurt. The naturally credulous and superstitious are a large proportion of any community. Those who have been deceived by fortune-tellers, in their mental weakness, welcome anything that promises to them communion with the departed. It is marvelous on what scanty evidence these will yield fearful faith to the revelations of the spiritualistic seer. Proof on which they would not risk the ownership of a horse, is accepted as adequate evidence that the world of spirits is wide open to their gaze, and even that they join hands again consciously and palpably with the lost and lost.

The fact deserves notice, also, that in modern and Western nations this depraved type of supernaturalism is almost all that Christian civilization has left intact that can take the place of Oriental magic and European astrology, in ministering to certain tastes which are deep-seated and permanent in human nature. The old ailments to those tastes have disappeared, but the tastes themselves remain and will have something to feed upon. In all the past ages they have discovered a grain of truth in demonism, even to the extreme of devil-worship. Why should we not expect them to thrive upon the food which Spiritualism generates, specially in its swampy and malarial low grounds?

Another large class whom this error allures consists of those who have long starved their moral sensibilities by one form or another of religious neotizations. These often spring, with a rebound, to any form of supernaturalism which is apt to give them a grain of truth in some form to the human mind will have a grain of truth craves it as the normal food of its sensibilities. Those who have most stoutly resisted faith in Biblical miracles and Hebrew prophecies and apostolic inspiration, are often the first to succumb to this modern necromancy. They sometimes mingle in a strange medley the spiritualistic vagaries with some sort of reproduction of the biblical teachings.

The late Professor Hare, of the University of Cambridge, has written a grain of truth in the life of an atheist. Of the human soul and its immortality he used to say: "I know man; I have had him in my laboratory full grown; and I have reduced all there is of him to a gas: I know that that is all. I have the evidence of my own eyes for it. If carbonic acid gas is immortal, man is immortal." But no sooner did he carry his hideous faith to the séance of a medium, than the atheism of a lifetime gave way, and he affirmed with equal confidence that there is a soul, and that "I know there is a soul, which is not a gas; I have talked with my father, my mother, my sister, in another world; I have the evidence of my own ears for it." So, between the learned chemist's eyes and ears, it should seem that a change for the better, so far as it went, had taken place. But did his mind admit, in consequence of its clairvoyant enlightenment, any healthy faith in the Christian religion? Not at all. He was still an atheist. It is held with the greatest materialism to the grossest supernaturalism. He once grasped the electrical machine in the office of a clairvoyant, and, jerking it back and forth, angrily demanded that Jesus Christ should come in person to instruct him respecting the unseen world, and his own destiny there. Even the necromancer shrunk back, appalled at the profaneness of the converted atheist. So said one like-minded of a former age: "If thou be the Christ, say thyself, 'I am.' Dr. Hare's eyes are open, and he reads more theology than he had. Probably it was true. Could a similar statement be truthfully made now respecting that church and its pastor? Many most excellent Christians, the superiors, it may be, in some other respects to their fathers, in this respect of theologic knowledge are living largely upon their heritage from a more stalwart age. Their faith is not so well kept as that of the fathers. It is held with vague but sincere belief, and with a class of which are more hurtful for their vagueness. Their shadows loom up large in the twilight.

The inspiration of the Scriptures, for example, was once held in the bald and simple form of "verbal" dictation. Whatever were the defects of that type of belief, it had this merit—that it was definite. It was easily expressed and easily applied, and its authority was unquestioned. Theologic science has changed all that. But if wiser forms of faith in inspiration have sprung up, they have not yet taken pos-

session of the popular mind with anything like the vigorous grasp with which the theory of verbal inspiration held the unquestioning faith of a former generation. This period of transition may end in a firmer, because a more enlightened and self-consistent belief; but, while the transition lasts, it is a period of peril to the faith of multitudes. Many are not qualified to say whereon lies the difference between the vision of St. Paul, when he was "caught up to the third heaven," and the vision of the spiritual seer of to-day, who claims the same illumination from the same altitude. Who shall instruct the people in this thing if the pulpits does not?

(4) The failure of natural science to give a prompt and thorough solution of the mysteries of Spiritualism lays a special responsibility on the pulpits. Some disturbances of the popular faith may now be safely left alone, because popular actions have so satisfactorily tested the broken equipage. Science has solved whatever of mystery there was about them, and all men of average intelligence know the fact. Time was when the faith of many trembled at the discovery that the earth is more than six thousand years old, though the Scriptures, as read for ages by the learned and ignorant alike, had declared the contrary. Philological science has joined hands with natural science in explaining that contradiction so that nobody's faith is disturbed by it. But still the most true nature of the phenomena of Spiritualism. Nothing else in scientific history has so perplexed scientific authorities as this has done. Even the simple form of it called "Planchette" has been well denominated the "despair of science." The notion of secret wires and invisible hairs, by which wise men once thought to explain these phenomena, will not do now. Men of sense know better. They know what they see with their own eyes and hear with their own ears. To the common sense of common men, the "psychic force" is not much better. "Psychic force" shares the same fate. These are but names of things which remain as profound mysteries as before. Science has only given us high-sounding titles for them. They are too ethereal to explain to the average intelligence the facts witnessed by a thousand eyes. After all the deductions from the phenomena which collusion and jugglery and electricity and "nervous fluid" and "psychic force" and "unconscious cerebration" even admitting these to be more than names for what they are, remain a residuum which nothing accounts for on any principle of science which can be made clear to popular comprehension. Honest scientists admit this. When confronted with this residuum of unexplained mystery they are dumb, or they say, frankly, "We do not know."

This inability of science to answer popular inquiry on the subject, in any way which commends itself to the common sense of men, is a fact of great significance to the pulpits. It is a fact of great gravity. It will give answer to the popular inquiry? As a mere matter of science it can await the wisdom of the future. But as a question affecting the religious faith of many it cannot wait. The people find this nondescript thing in the midst of them, and they reasonably ask solemn questions about it. It profanely puts on the semblance of religion. Men and women are trusting to their hopes of Heaven. It tries to take them by the hand and give them something to grasp in affliction, and one who it seems to lay hold on the nether world, and to let loose vapors that smell of fire and brimstone; and with the other it seems to open wide the gates of Heaven, on more than "golden hinges turning." The people's faith is set agape by its vagaries. They reasonably ask: "What shall we believe? What not believe? And why?" Because science is mute they turn to their religious teachers; and to whom else can they turn?

Powerful, too, the fact that the Scriptures are not silent on the subject of necromancy is a fact of some significance to the pulpits. The people find in the Old Testament perplexing texts about "witchcraft," about those who have "familiar spirits," about "wizards that peep and mutter." Their children read the story of the "Witch of Endor," and bright ones among them do not fail to recognize in the raising of Samuel an occurrence very like to what they have heard around the fireplace with large eyes and bated breath, of the doings of clairvoyants; and they ask their fathers, and the fathers ask their ministers, what it all means. They want to know whether there is any difference between the ancient and the modern mystery. Inquiry on the subject seems to have the Biblical sanction. To name the "Salem witchcraft," with its uncanny associations, does not now put an end to the inquiry. The modern theologian complicates the matter in the modern theologian.

Turning, then, to the New Testament, the people read of demoniacal possessions, and of ministering spirits, and of guardian angels, and the prophecy that in the last days there shall be signs and wonders of evil purport, which shall, if possible, deceive God's elect. They ask what these things mean; and the question is not unreasonable. When spiritualistic lecturers boldly claim that apostolic inspiration was no more than a mere hearing around the fireplace with large eyes and bated breath, of the doings of clairvoyants; and they ask their fathers, and the fathers ask their ministers, what it all means. They want to know whether there is any difference between the ancient and the modern mystery. Inquiry on the subject seems to have the Biblical sanction. To name the "Salem witchcraft," with its uncanny associations, does not now put an end to the inquiry. The modern theologian complicates the matter in the modern theologian.

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THE LIVER.

The Unusual Attention which this Organ is now Attracting from the American People.

Its Delicate Structure and Susceptibility to Injury from Wounds or Disease.

In the opinion of the ancients the liver was the seat of the affections and of the passions. Modern research, however, has shown this to be an error, and hence less attention and care have been bestowed on this organ than in the early days when it was supposed to play so important a part in making war and enjoining love. Undoubtedly the discovery of the fact that the liver is not the seat of the affections and of the passions, has led the people, as is natural, to neglect what formerly was an object of great solicitude, but the truth still remains, that though it may not be the special seat of love and passion, it is after all of the greatest importance in physical health.

During the past few weeks, owing to an event of national interest, much has been said and written about the injurious effects of wounds in this organ, and according to the Surgical History of the War of the Rebellion, of the thousands of cases of wounds in the liver, not above sixty survived, and they were not violent ones. The record is filled with recoveries from gunshot wounds in the head, the lungs, and the pelvic region, but it is a "miracle" when one survives even an ordinary wound in the liver. No other proof is needed of the delicacy of its structure, nor of its extreme susceptibility to injuries, whether violent, like a gunshot wound, or as the result of disease. Of course injury from a wound produces speedy results, and though organic diseases may affect the patient for years and render his life a long continued burden, the same end is eventually reached.

The structure of the liver is delicate and yet simple. It is composed of two lobes, which lie directly under the right lung, and is of a spongy character. When the venous blood is circulating from the various parts of the body to the lungs, it passes through this organ, and is there relieved of its rank poisons, part of which are used for digestion, and part for a cathartic of the waste materials of the food we eat. If the organ is at all diseased these poisons remain in it, instead of being used as nature designed, and with every coursing of the blood through the lobes of the liver, the nature of the disease is intensified, and hence a neglect of any disorder in this organ is almost certain to bring on chronic liver disease, so terrible to contemplate. In curing liver troubles, not only must the organ be rid of its old complaint, but, at the same time, it must be prevented from contracting other diseases, and the agency used must have such power with the kidneys and lungs (the other two purifiers of the blood) that it will, while restoring the impaired liver, give them strength sufficient to do part of the purifying work of the disabled organ. There is a peculiar dependency between the kidneys and liver, and no remedy can be of benefit which does not act upon both at the same time. The reason why so little success has hitherto been reached in the treatment of liver disease is because the philosophy of treatment has been lame and the remedies employed have been inadequate. It is a conceded fact that until within the past few years there has been no known remedy for chronic liver disease, and it is certain that the liver cannot be restored to its right action if the kidneys are affected. It is a fact that when the liver is diseased the kidneys are also troubled; hence, it follows that liver diseases are hard to cure chiefly because the doctors know of no agency which will act on both the same time operate on both the kidneys and the liver.

Admitting, then, that no form of treatment can be effective which does not seek to reach both the liver and the kidneys at the same time, it would be strange, indeed, if in all the researches of this wonderful age of scientific invention no such remedy had been found. The doctors admit they have nothing to offer, but independent scientists have honored their learning and patience, by discovering a pure vegetable remedy whose success in the past few years, in the treatment of kidney difficulties, shows conclusively that it can cure every form of known kidney disease, and what it has done for the kidneys it is equally able to do and does do for the liver. Warner's Safe Kidney and Liver Cure was the discovery of a practitioner, who proved its worth in his own case and then gave it to the world. It acts both as a food and a restorer on the kidneys and liver so that when disease is cured in one of these organs it cannot go to the other, but is entirely removed from the system.

The symptoms of kidney and liver difficulties are great and unnatural weariness, headache, belching of wind and food from the stomach, constipation, piles, displacements and inflammation of the sexual organs of women, a sallow countenance, skin eruptions, and the especially fatal complaints of the hot season. These troubles are caused principally by malaria, which is, at the present time, becoming so great an evil in this land—so much so that President Paul A. Chadbourn, of Williams College, has just published a long and interesting article on its wide-spreading prevalence. He states that malarial poisons appear in all localities, the high and dry, the low and damp, in the crowded city and the roomy country, and there are no differences as to the effects produced. Malaria is in the water we drink, in the air we breathe, in the food we eat, and while constantly and naturally increasing with the growth of the country, it is just at present afflicting us, as the epilepsy did a few years ago, as a widespread and dangerous epidemic. Prof. Chadbourne is not an alarmist, and what he says is confirmed by other distinguished medical authorities.

What, therefore, can be the cause for this terrible increase of malaria in all parts of the States and Territories? Unquestionably the drinking water used in every portion of the land is the most active agency for carrying malaria into the system. This water may be clear, but it has become poisoned by filtration through the vaults, cesspools and barnyards in the country, and other impure agencies in the city. Heretofore the Western States and Territories and almost the entire South have been considered the field of malaria, owing doubtless to the poor drainage in many localities and the consequent accumulation of green poisonous matter. This theory is, however, now exploded, because malarial poisoning is becoming just as common in other regions, and those which have been settled for hundreds of years. Nor are low lands alone subject to malaria, for it is found in the Berkshire Hills of New England and up among the snows of the Rocky Mountains.

Whatever may be the cause of malaria, its existence is a terribly established fact, and so much so that it is attracting the attention of the leading physicians, scientists and scholars in every portion of America. By means of its blighting powers the blood becomes poisoned and the most terrible diseases follow. The special field for the operation of this poison is in the